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KÁCHCHÁYANO'S

PÁLI GRAMMAR.

TRANSLATED AND ARRANGED ON EUROPEAN MODELS; WITH CHRESTOMATHY AND VOCABULARY,

BY

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"Priests, from among my clerical disciples who are able to amplify in detail that which is spoken in epitome, the most eminent is the Great KACHCHAYANO."

GAUTAMA.

TOUNGOO:

INSTITUTE PRESS, PRINTED BY SAU KÁDA.

1868.

CARPENTIER

Preface.

The declensions and conjugations in Pali are very simple, and may be more readily acquired than either the Latin or the Greek. The principal difficulty, in reading Pali, is found in the numerous changes that are made in the roots, in the formation of new bases for declension and conjugation, in adding many and various particles to form derivative words, and in the permutation of words when combined into sentences.

The roots consist of one or two consonants, but the second is most frequently lost in the changes that occur, and occasionally the first also, so that not a vestige of the original root appears in the derivative, §246.

These changes are sometimes greater in Pali than even in Sanskrit. Take for instance, the word နိဗ္ဗာန် *nigban*, which has been adopted into Burmese. The root is ဝါ *va*, TO GO, TO BLOW, and နိ *ni*, is prefixed in the signification of OUT, the word thus signifying TO GO OUT, as a fire or light. န *na* is affixed to make the verb a noun, § 256, and *n* is added to put it in the neuter gender, § 90.

When နိ *ni* is prefixed, the following consonant, *v*, is required to be doubled, § 75, but a double *vv*, is changed to a double *bb*, § 303. Thus the neuter noun from *ni* and *va* is နိဗ္ဗာနံ *nibbána*. The Burmese write the second *b*, *p*, pronounce the first *g*, and cut off the last syllable *an*, thus making the word *nigban*. In both the Pali and the Burmese word, all appearance of the original root is lost, but in Sanskrit, when the *v* is doubled, it remains unchanged, and the Sanskrit preposition corresponding to *ni* in Pali, is *nir*, so the Sanskrit word formed on the same base as the Pali is निर्व्वाण *nirvvána*.

It has been a prominent object in the following pages, to make these changes readily understood, and thus facilitate the acquirement of the language. The changes to which letters are subjected are recapitulated at the commencement of each letter in the Vocabulary, that the student in looking up a word, may recognize readily the root from which it is formed.

The Vocabulary furnishes the definitions of many more words than appear in the list, because on the pages to which reference is made, many derivatives will be often found defined. And to make it useful to persons imperfectly acquainted with the grammar, uncommon forms are sometimes introduced with references to where explanations of them may be found. Many verbs have two or more bases, § 210, and while one only would be given in ordinary dictionaries, all will be usually found in this Vocabulary.

There is a great need of a full and accurate Dictionary of the language, but that is in good hands. Our present Chief Commissioner, Col. Fytch, announced the preparation of a Pali Dictionary several years ago, and we have the best authority for stating, that so soon as he can obtain leisure, he fully intends to finish, and publish the work.

This book will not be found free from typographical and other errors, though it is believed there are none of a very serious character. While carrying it through the press, the writer was teaching Biblical Exegesis to a large school, with Land Surveying and use of instruments in the field, had to correct Karen Trigonometrical calculations, was writing a work in Burmese on Materia Medica and Pathology, was printing an Arithmetic in two Karen dialects, and writing and printing an elementary work in three languages, besides the care of seventy or eighty churches, their schools, and teachers, involving incessant applications, and interruptions. It is not remarkable then, that oversights occasionally occur, as on pages 119, 120, where *declined* is read on the running title instead of *conjugated*.

In writing a similar book in Sanskrit, the assistance of a learned pundit could be obtained, to relieve the author of much of the labor involved, but from Tavoy, to Toungoo, and from 1830, to 1868, not a single native has been found, whose assistance in such a work could be of the least value. Many of the priests can repeat large portions of Kachchayano's

Grammar, and yet of the principles of grammar they seem to be totally ignorant.

Bishop Bigandet says: "Phongyies are fond of exhibiting their knowledge of the Pali language, by repeating from memory, and without stammering or stumbling, long formulas and sentences; but I have convinced myself that very few among them understood, even imperfectly, a small part of what they recited."

It is an interesting fact that the Pali, which has the oldest alphabet in India, has been printed by Karens whose own language is among the last reduced to writing. Some of the earlier forms show their inexperiance, but the general character of the work has been commended.

The Deputy Commissioner in his official report to Government, dated 23, Oct. 1867, wrote: "The Printing department of the Institute I consider *a great success.* Dr. Mason has learned the printers' art, and taught three Karens to print. The Pali Grammar, a copy of which I shall send you with a separate letter, has been printed by these men, and I think reflects great credit on Dr. Mason and his pupils."

The Rev. E. B. Cross writes: "I wrote you a hasty note on Saturday, which did not fully answer my purpose. I ought first of all to have expressed my ADMIRATION of your printing in all the characters and languages which it represents, for it is certainly very neatly and BEAUTIFULLY done."

In omnibus gratias agite.

David rex benedixit Domino coram universa multitudine et ait, Benedictus es Domine Deus Israel patris nostri ab æterno in æternum.

Tua est Domine magnificentia et potentia, et gloria, atque victoria, et tibi laus. Cuncta enim quæ in celo sunt et in terra, tua sunt. Tuum Domine regnum, et tu es super omnes principes.

Tuæ divitiæ et tua est gloria, tu dominaris omnium. In manu tua virtus et potentia, in manu tua magnificare et fortificare omnia. Nunc igitur Deus noster confitemur tibi, et laudamus nomen tuum inclytum.

Quis ego et quis populus meus ut possimus hæc tibi universa promittere? Tua sunt omnia, et que de manu tua accepimus, dedimus tibi.

Peregrini enim sumus coram te et advenæ, sicut omnes pa-

tres nostri. Dies nostri quasi umbra super terram, et nulla est mora.

Benedictus Dominus Deus Israel, qui fecit mirabilia solus. Et benedictu nomen majestatis ejus in æternum, et in seculum seculi, et replebitur majestate ejus omnis terra. Amen, *at* amen.

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INTRODUCTION

"The Buddhist traditions in Ceylon." wrote Prof. Cowel. "all agree in calling the author of the earliest Pali grammar Kachchayano, and although this is said to have perished"—"The Hon'ble G. Turnour, late Colonial Secretary of Ceylon," says Mr. Alwis, "drew attention to some of the Pali works formerly extant in Ceylon, and amongst them, to Kachchayana's grammar, which he then regarded as extinct.'—The Rev. F: Mason says: 'The grammar reputed to have been written by Kachchayana, still exists. I had a copy made from the palm-leaf, on small quarto paper, and the Pali text occupies between two and three hundred pages, while the Burmese interpretation covers more than two thousand. I made a compendium of the whole, Pali and English, a few years ago, on the model of European grammars, which might be printed in one or two hundred pages, and convey all the information contained in the two or three thousand in manuscript."*

This "compendium" was submitted to a committee of the Bengal Asiatic Society, and approved for publication in 1854, and Mr. Alwis writes that he obtained a copy in Ceylon in 1855. The existence then of Kachchayano's work was first brought to notice from Burmah.

Many will ask: "Who was Kachchayano?" The commentators on his grammar say he was one of Gaudama's disciples, selected by him to write a grammar of his discourses; not a grammar of the entire language, but of that part of it used by Gaudama, bearing the same relation to the whole language that Winer's Greek Grammar of the New Testament writers, does to the whole of the Greek language.

From Sanskrit sources we learn that there was a Kachchayano, or Kakatayana, who composed a Sanskrit grammar about the age of Gaudama. Dr. E. Buhler has shown from manuscripts recently discovered, that Panani "The father of Sanskrit grammar,"

*Alwis, page ii

quotes from Kachchayano as his predeces sor, and has borrowed from him many of his grammatical terms. This establishes his antiquity, and Dr. Buhler adds: "I believe that Kakatayana was *not* a Brahman, and should not be at all astonished, if it were established by additional evidence that he was a follower of Sakyamuni."*

The name however is not conclusive as to the authorship, for there are other writers of the same name. There were two Sanskrit grammarians of the name, and the Chinese pilgrim, Hiounthsang who was in India A. D 629—645, sojourned in a monastery founded by Asoka in which a Kachchayano composed a theological work three hundred years after the death of Gaudama. Still the fact that the older grammarian was not a Brahmin, goes far to sustain the Buddhist tradition.

Mr Alwis says there ean be no doubt but this grammar was written in the days of Kachchayano, but the natives prefer no such claim. They say it was preserved by oral tradition for 450 years after the death of Gaudama, when with the sacred books it was committed to writing A. C. 93. Indeed there appears to have been no books in India any where in the days of Gautama, though the people were acquainted with letters.

After Alexander came to India, the Greeks wrote that the Indians were illiterate, and though letters were used for inscriptions on mile stones, yet "Their laws were unwritten, and that they administered justice from memory."† There is no good reason then to suppose that the gran n ar was committed to writing before A. C. 93, and if the greatest of poems, the Illiad, has reached us by oral tradition, for it is now admitted that the Greeks had no letters in the days of Homer, there is nothing incredible in a small grammar being transmitted in the same way.

The condition of the manuscript accords with the later date of writing, but with the earlier it would contain anachronisms. Book II. Part 3rd. Aphorism 17, contains the following example:

ကွ ဂါတော သိ တွံ ဒေဝါနံပိယ တိဿ

kwa gato si - twan devánanpíya tissa

"Tissa, beloved of the Devas, whither art thou going?"

"Now Tissa beloved of the Devas" was the king of Ceylon who was contempory with Asoka, so the work could not have been written much before the date assigned by tradition.

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*Journal of A. S. of Bengal, No. II. 1864. †Ibid. No. II 1859.

Kachchayano's grammar carries with it internal evidence of having been composed with special reference to being committed to memory. It is first written in brief aphorisms which contain the kernel of the work, and though they occupy but twenty pages of manuscript, they contain all the grammatical principles in the book. These aphorisms are next written in paraphrase to make them more easily understood, filling fifty pages, and following this stratum is a third consisting of examples, of somewhere about one hundred pages, and outside of this again are exceptions with occasional annotations. Here the commentator steps up with a paraphrase on Kachchayano's last remarks, to make all things plain.

In fact Kachchayano built his grammar precisely like the edifice of the Paris exhibition. He laid down the germ of his grammar in the centre, and then described around it several concentric circles, each containing all the things of a kind, and then struck out some seven hundred radii, crossing these circles, from the centre to the circumference, on each of which may be found every variety in the book, aphorism, paraphrase, example, exception or annotation, and commentary. The following is an example from B. 6, P. 4. A.3

Aphorism.

ဃဋာဒီနံဝါ *Ghaṭádinan vá*

"Sometimes of *Gaṭa* et cetera."

Paraphrase.

ဃဋာဒီနံဓာတူနံ အသံယောဂန္တာနံဝုဍ္ဎိဟောတိဝါ ကာရိတေ

ghaṭádinan dhátunan asanyogantánan vuddhi hoti vá kárite

"On account of a causal affix, when not ending in a compound consonant, the vowel of the root *ghata* et cetera is sometimes lengtLened."

Examples.

ဃာဋေတိ ဃဋေတိ ဃာဋယတိ ဃဋယတိ ဃာဋာပေတိ

gháṭeti ghaṭeti gháṭayati ghaṭayati gháṭápete

ဃဋာပေတိ ဃာဋာပယတိ ဃဋာပယတိ

ghaṭápeti gháṭápayati ghaṭápayati

"He causes to unite."

Exceptions.

ဃဋာဒီနမိတိ ကိမတ္ထံ ကာရေတိ *ghaṭádínamiti kimatthan káreti*

"Why *ghaṭa* et cetera?" "He causes to go."

Commentary.

ဘောအာစရိယ ဃဋာဒီနမိတိ ပဒံ ကိမတ္ထံ အာစရိယေန ဝုတ္တံ
bho ácchariya ghaṭánamiti padan kimattan ácchariyena vuttan

ဘော သိဿ ကာရေတိ ဣတိ အာဒိသု ဥဒါဟရဏေသု
bho sissa káreti iti ádisu udáharaṇesu

သတိပိ ကာရိတေ အသံယောဂန္တဿ ဓာတုမှိ ဃဋာဒီနံ
satipi kárite asanyogantassa dhátuhmi ghaṭádinan

အဘာဝ ဣမိနာ သုတ္တေန ဝုဒ္ဓိ နဟောတိ
abhává iminá suttena vúddhi nahoti

"O Teacher ! why was the aphorism '*ghaṭádinan*, et cetera,' spoken by the teacher?

"O Pupil! *Ghaṭa et cetera*, though of roots not ending in compound consonants, [lengthening the vowel] on account of a causative affix, yet by this aphorism no lengthening may take place." "He causes to do' et cetera are also among the examples."

The language of the commentary indicates a spoken rather than a written work, and it is note worthy that while the grammar is a unity as a whole, it contains three small grammars, each complete in itself. (1.) The aphorisms, which are sometimes written together in a separate volume. (2.) The paraphrases, which might be writen out alone, when they would form a grammar by themselves, independant of the parts that precede and follow, and (3.) The examples, which written out consecutively, would form a mass of material, from which all the grammaticle principles might be deduced in the previous parts. Nothing could be better adapted for a memoriter work than Kachchayano's grammar.

But on the other hand it may be said there is internal evidence that the book was originally written. When two short vowels meet they are combined into one long vowel; and Kachchayano's language, with the following example is:

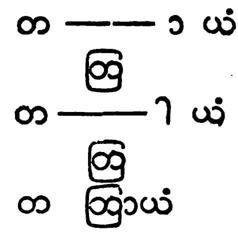
တတြ အယံ *tatra ayan* "There this."

"Separate the consonant from its vowel."	တ	——	ာ	ယံ
"In the place of the consonant put the vowel."	တ	ာ	ာ	ယံ
"Put the separated consonant below."	တ	ာ်	ာ	ယံ
		ြ		

"Erase the first vowel."

"Lengthen the last vowel."

"Unite the consonant with the vowel."



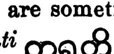
In following out these instructions in the Kyoungs, the example is written over six times, as exhibited step by step above in the Burmese character. Kachchayano's pupils must have used the stylus, but it does not necessarily follow that the whole grammar was written out.

The work is also divided into eight books treating on different subjects, as below:

Book	I.	The alphabet, permutation, and combination.
...	II.	Declension-nouns, adjectives, and pronouns.
...	III.	Government
...	IV.	Compound words.
...	V.	Noun derivatives.
...	VI.	Verbs.
...	VII.	Verbal derivatives.
...	VIII.	.. ... from *Uhnádi* affixes.

Each book is divided into several Sections, each containing from twenty to fifty aphorisms. The copy found in Ceylon by Mr. Alwis sets down the whole of the aphorisms at 687, but the copies in Burmah say there are 710.

It is probable that we have substantially the work that was composed by Kachchayano, but if books that haye been watched over like the manuscripts of the New Testament, have their alteratians, and interpolations, it would be marvellous if Kachchayano had come down to us intact.

The book is said to have been brought to Burmah A. D. 387, by Buddhaghosa, and the Burmese translation and commentary are ascribed to him. Whoever the translator was, he was certainly a Sanskrit scholar, for Sanskrit sounds not in Pali are sometimes represented. Thus: "HE CROSSES," in the text is *tarati*  but *taraiti*  in the commentary, from the Sanskrit root *tri* तृ

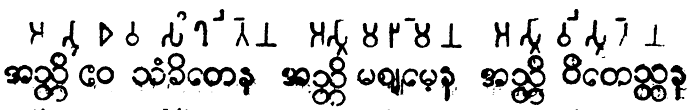
A Pali grammar was published in Ceylon in 1824 by the Rev. Benjamin Clough of the Wesleyan Mission, but the writer sketched out the present work before he knew of its existance, and he did not see a copy till he obtained the loan of one while in London through the kind efforts of Dr. Hoyle, Secretary of the Wesleyan Missionary Society; which was in 1854, after his manuscript had been approved for publication by the Bengal Asiatic Society.

It appeared however on examination that Mr. Clough's grammar was not Kachchayano's, but a translation of Mogallano's, a writer who lived A. D, 1153—1186.* Still it contains the substance of Kachchayano, and Mr. Clough's was accompanied with a large vocabulary by the same author. Mr. Clough's book is very accurate, and its value is proven by a new edition of his Vocabulary, with inconsiderable alterations, being printed in Ceylon in 1865 with all his English definitions, but without one word of credit to Mr. Clough!

In 1863 there was published "An Introduction to Kachchayano's Grammar—by James D'Alvis." This is an exhaustive work on the subject, and is indispensible to every Pali scholar. It contains also a literal translation of Kachchayano's Book on verbs.

This work differs essentially from both of those named.

(1.) It takes the facts of Kachchayano's grammar, and re-arranges them in the order of of European grammars, incorporating such additions from the author's Pali readings as seem apposite. Kachchayano's grammar is herein written like Asoka's rock-cut document:



asti eva sankitena asti majhamena asti vistatena

"By epitome, by amplitude, and by a middle course."

(2.) The differences and resemblances between Pali and Sanskrit are indicated, which will be appreciated by an increasing class of readers.

(3.) To make the work as easy as possible for students, the introduction of new grammatical terms, which so often encumber Sanskrit grammars, has been carefully avoided.

(4.) To make the book intelligible to European scholars, it is printed in the Roman character throughout.

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* Alwis, page xii.

(5.) To facilitate the study of the language in Burmah, the Pali is written also in the Burmese alphabet.

In Burmah Pali is interwoven with the vernacular much more than Latin is in English. In the Kyoungs a boy has to learn the multiplication table in Pali, and his first reading lessons are half Pali and half Burmese. Dr. Judson studiously avoided the use of Pali words, unless absolutely necessary, yet were the Pali words in the Burmese Bible printed in colored letters, every page would be a piece of mosaic.

On opening the Bible at random, there were counted in the first paragraph read, I Cor. 13: 1–8, *nineteen* Pali words in *eight* verses. Some of these are repetitions. but there are *ten* different words. To exhibit this to the eye, the passage is here reprinted in English with the words that are, whole or in part, Pali in the Burmese Bible printed in *Antique*:

"Though I speak with **the tongues** of men and of angels, and have not **charity**, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of **prophecy**, and understand all mysteries, and all **knowledge**: and though I have all faith, so that I could remove mountains, and have not **charity**, I am nothing. And though I bestow all my goods to feed the poor, and though I give my **body** to be burned, and have not **charity**, it profiteth me nothing. **Charity suffereth** long, and is kind: **charity** envieth not; **charity vaunteth** not itself, is not **puffed up**, doth not behave itself unseemly: seeketh not her own, is not easily **provoked**; thinketh no evil; rejoiceth not in iniquity but rejoiceth in the **truth**; beareth all things, believeth all things, hopeth all things, endureth all things. **Charity** never faileth; but whether there be **prophecies**, they shall fail, whether there be **tongues**, they shall cease; whether there be **knowledge**, it shall vanish away."

To those then who ask *Cui boni?* We reply: it is hoped that,

(1.) The work will be useful in the study af Burmese books. A gentleman recently called on the author with a chapter of inextricable difficulties in one of the books used in passing examination, and nearly all arose from unexplained Pali words and phrases.

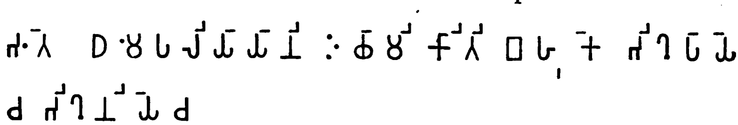
(2.) It will be useful in translating Burmese books. Burmese books have been translated into English by competent Burmese scholars, but which are inaccurate in the Pali extracts. See for example page 165, and Gaudama's sermon.

(3.) It will be useful in translating English books into Burmese. The Burmans are yet to have a European literature, and those who furnish it must know how to use the Burmese language with its admixture of Pali accurately.

(4.) It will be useful to all who wish to know what the founder of Buddhism actually taught. The religious books of more than three hundred millions of people, a third of the human race, written in a highly finished language, rivaling Latin and Greek, cannot be a matter of indifference to us, and to understand them, a Pali grammar is a necessity.

It can scarsely be said there is no Pali literature in the face of the king of Burmah's Pali Bible at Mandalay, written on both sides of 729 marble slabs, containing, it is said, 131,220 lines, and 15,090,300 letters. Moreover the king ofBurmah has only about half the Betegat, as it exists in Ceylon, where it is estimated to contain 29,368,000 letters, or about ten times as many as are in the English Bible. And this is only a single book!

Nor is a knowledge of Sanskrit sufficient. Take a small specimen, for instance, from Asoka's Pali inscriptions:



"Sirs,

I desire instruments of the Law, how many soever there may be, those who are mendicant priests and those who are mendicant priestesses."

Wholly misunderstanding its purport, the most distinguished Sanskrit scholar of his age rendered the clause:

"I desire them to be regarded as the precepts of the law and that as many as there may be, male and female mendicants may hear and observe them."

And finally, a Burmese scholar of repute writes the Author: "I feel extremely obliged to you for the portion of your invaluable Pali grammar. Irrespectively of creed or persuasion, when the work has been published, you will have no doubt conferred a great boon upon all that would enter the arena with the Buddhists."

PALI GRAMMAR.

CHAPTER I.

THE ALPHABET.

When Europeans first came to India, they noticed several remarkable stone pillars, scattered in different parts of the country with inscriptions cut on them. In some instances, inscriptions were found in three various characters. In the process of time, the languages of two were discovered, but the most ancient characters defied every attempt to decypher them.

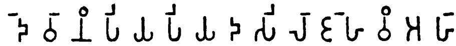
Five centuries ago, a Mahometan sovereign assembled a number of learned Brahmins to decypher the inscription on the pillar at Delhi, but their efforts were fruitless; and a native historian wrote of it: "Round it have been engraved literal characters which the most intelligent of all religions have been unable to explain."*

Early ignorant European travellers reported the pillar at Delhi to have been erected by Alexander the Great, and the writing on it to be Greek.*

From the days of Sir William Jones, the eyes of all antiquarians in India had been directed to these inscriptions, but they were directed in vain. As late as 1833, one savan wrote of the characters: "They may be of a numerical or astronomical character, as hidden to our knowledge, as are the Egyptian hieroglyphics, for the square, triangle, circle, and Mercury are to be frequently met."

The first attempt to render any part of these inscriptions was made by a Bombay scholar, who, in 1834, translated the first thirteen letters:*

*Journal of Asiatic Society of Bengal, July, 1837; Supplement 1864; October 1834; and March 1838.

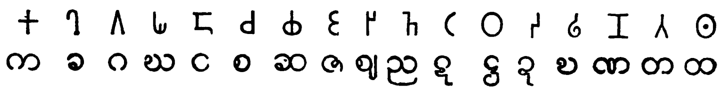


"In the two ways (of wisdom and works?) with all speed do I approach the resplendent receptacle of the ever-moving luminous radiance."

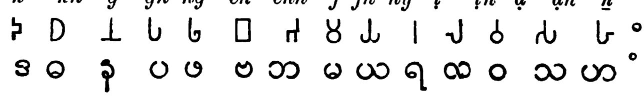
In 1837, James Prinsep walked up to the inscriptions, and read them off to a wondering world, with as much apparent ease as Daniel did MENE, MENE, TEKEL, UPHARSIN, to the bewildered Babylonian monarch. Then we learned, that the first fifteen letters, so sublimely rendered above, read;

"Thus said King Devanampiya Piyadasi."

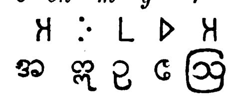
Prinsep deciphered the alphabet as follows:



k kh g gh ng ch chh j jh ny ṭ ṭh ḍ ḍh ṉ t th

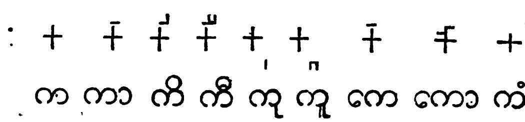


d dh n p ph b bh m y r l v s h an or *am.*



a i u e o

Combined with consonants the vowels were found more fully developed, as:



ka ká ki kí ku kú ke ko kan

In his remarks on the alphabet, he says: "There is a primitive simplicity in the form of every letter, which stamps it at once as the original type whereon the more complicated structure of the Sanskrit has been founded. If carefully analyzed, each member of the alphabet will be found to contain the elements of the corresponding member, not only of the Deva-nágári, but of the Canouj, the Páli, the Tibetan, the Hala Canara, and of all the derivatives from the Sanskrit stock."* And he says, what has never been controverted, " I consider it the primeval alphabet of the Indian languages."*

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*Journal of Asiatic Society of Bengal, June, 1837.

ORIGIN OF THE PALI ALPHABET.

All the ancient alphabets west of the Indus have been satisfactorily traced to the Phœniciau, and all east of the Indus, as shown by Prinsep above, have been derived from the Pali. The Phœnician characters were orginally hieroglyphics, and were probably formed on an Egyptian basis. The origin of the Pali is not so clear. Prinsep says, that all the consonant characters may be reduced to the following element s:

𑀓 𑀘 𑀝 𑀟 𑀦 𑀧 𑀫 𑀭 𑀯 𑀲

The question next arises, whence did these elements originate? If we turn to the Rosetta stone, we find every one of these characters in the Enchorial, or Demotic portion of the inscription.

There are twenty eight lines in the Enchorial character, and a careful examination of a fac-simile has shown, that the Pali characters are found in the different lines as noted below :

𑀓	*k*	in line	2, 24, 27.
𑀘	*ch*	...	4, 5, 28.
𑀝	*ṭ*	...	1, 2, 4, 9, 11, 14, 15, 27.
𑀟	*ḍ*	...	5, 8, 14.
𑀦	*n*	...	2, 3, 7, 8, 15, 26, 28.
𑀧	*p*	...	9, 21, 24, 29.
𑀫	*m*	...	11.
𑀭	*r*	...	1. and often.
𑀯	*v*	...	2.
𑀲	*s*	...	2.

Besides the above ten elementary characters, twelve others are found on the stone:

𑀔	*kh*	in line	1, 9, 16, 25.
𑀕	*g*	...	1, 21, 24.
𑀗	*ng*	...	2, 25.
𑀚	*j*	...	2, 5, 6, 12, 16, 22.
𑀛	*jh*	...	13, 17, 20, 24, 25.
𑀞	*ṭh*	...	1, 2, 3, 5, 27.
𑀢	*t*	...	5, 10, 13, 18.
𑀤	*d*	...	26.
𑀨	*ph*	...	11, 24.
𑀬	*y*	...	12, 14, 15, 16, 21.
𑀮	*l*	...	1, 3, 15, 16, 20, 25.
𑀳	*h*	...	2, 8.

The characters are not always erect on the stone, as in the Pali alphabet, and they may have represented different sounds; for when new alphabets are formed from old materials, a new power is often given to an old character. The Pali ⊙ *th* furnishes an example, for in the Talaing alphabet it is used for *b*, and when the Red Karen language was reduced to writing, it was made to represent *v*; as in Etruscan, a sound not found in Burmese, Talaing, or the written Karen. There are points of resemblance between this alphabet and the Bactrian, but the forms represent different sounds. Thus Ɛ *j*, is read *n*; and Λ *g* is read *j*; and *rt*, of the same alphabet, has almost the identical form of *kt* in a Pali inscription found in the Malayan Peninsula.*

So in a published alphabet of Hieroglyphic Inscriptions, several have the same, or nearly allied forms, as the Pali letters, but they often represent different powers, and occasionally have the the same form in a different position. Thus:

 in the Hieroglyphics represents *k*, but in Pali *d*.

 ... ... *n* ... *ḍ*.

 ... ... *k* ... *chh*.

 *l* is nearly identical with the Pali  *l*, and

 *k* is the same figure as he Pali  *k* but in a different position.

It is impossible for two sets of characters, so nearly alike, to have originated independantly of each other, impossible because here is no parallel in history They must have had a common origin, and since the Enchorial character is Egyptian, we are shut up to the conclusion, that the Pali letters have had an Egyptian origin.

The fact seems improbable, but it is not so improbable as it at first appears. It is no more improbable that one portion of the Pali speaking people should use an alphabet derived from Egypt, than that another part should use one derived from Phœnicia; but the nineteenth century has disinterred an abundance of monuments and coins, which prove that the inhabitants of Bactria and the Cabul valley wrote Pali anterior to the Christian era, in an alphabet formed on a Phœnician basis.

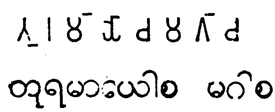
Under the name of "The cave character", Dr. Wilson writes of Asoka's alphabet: "We now see clearly that the great trouble taken with the adjustment of the cave character would have been

*Compare Journal of Asiatic Society of Bengal, July 1848, Plate IV; with Journal Royal Asiatic Society, Vol. XX, Plate IV.

unnecessary, if we had noticed sufficiently early its correspondence with the Phœnician and Greek alphabets, from a combination of which it is manifestly derived."

An Egyptian race is supposed to have had rule in Nineveh at a period anterior to authentic history. Mr. Thomas, the distinguished archæologist, wrote of certain Assyrian inscriptions: "These inscriptions afford at any rate monumental evidence of the contact of an Egyptianized race, far beyond the confines of the mother-country, with foreign nations, whose habitat lay, in one case certainly, eastward.—We have now to note what were the people who, as Sir Gardner Wilkinson says, 'at a very remote period' occupied India in connection with the ancient inhabitants of the Nile valley."

That Egypt was not unknown to India, even in the days of Asoka, we bave indications from his inscriptions containing the name of Ptolomy king of Egypt, and Magus, son-in-law of Ptolomy Soter.



Turamáyo cha Magá cha

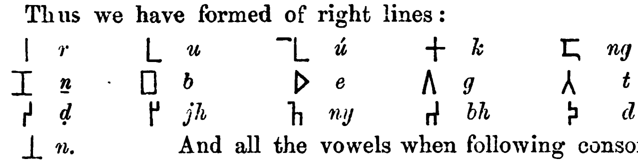
SIMPLICITY OF THE PALI ALPHABET.

The Pali alphabet is perhaps the simplest of all known alphabets, ancient or modern. Professor Williams gives, in his Grammar, "the elements of the Devanágari character," and writes down forty. All the Pali characters are formed from

A straight line	|	*r*,	A triangle	▷	*e*,
A rectangle	□	*b*,	A circle	O	*ṭh*,

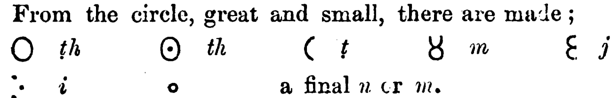
A dot ∘ which may be regarded as a small circle; or some parts of them, or some combination of their parts.

Thus we have formed of right lines:



And all the vowels when following consonants.

From the circle, great and small, there are made;



a final *n* or *m*.

1. a

A right line with a circle, or its parts, forms,

𑀯 *v* 𑀙 *cch* 𑀘 *ch* 𑀥 *dh* 𑀅 *a*

A perpendicular with a curve furnishes;

𑀔 *kh* 𑀧 *p* 𑀬 *y* 𑀲 *s* 𑀖 *gh*

The same figure with the termination capped by a horizontal line, or a curve, affords; 𑀮 *l* 𑀳 *h* 𑀨 *ph*

More than forty alphabets may be seen, placed for comparison on a single sheet, all taken from ancient inscriptions; and if the inventor of the Pali alphabet were acquainted with the whole, he must have been a giant in intellect compared with his forty predecessors, if they did precede him, to form, from such a chaos of material, a system of such order and symmetry, as the Pali alphabet developes.

But the skill of the inventor is seen less in the forms adopted, than in the system that prevails throughout the alphabet.

The letters were manifestly formed with regard to the organs that enunciated them. Hence the cerebals and dentals appear to have been made to correspond with each other. Thus:

𑀞 *ṭh*, was the cerebal:	𑀣 *th*, the dental
𑀟 *ḍ* ...	𑀤 *d* ...
𑀠 *ḍh* ...	𑀥 *dh* ...
𑀡 *ṇ* ...	𑀦 *n* ...

The nasal *n*, is varied from a common form thus :

The gutteral was 𑀗 *ng*	The palatal 𑀜 *ny*
The cerebal 𑀡 *ṇ*	The dental 𑀦 *n*

Prinsep remarked; "There is a remarkable analogy of form in the semivowels *r l y* 𑀭 𑀮 𑀬 which tends to prove their having been formed on a consistant principle. The *h* 𑀳 is but the *l* 𑀮 reversed."* He observes again, that the aspirates and the smooth mutes have been mainly formed from each other; and it is worthy of remark, that the aspirate, when formed from the unaspirated letter, always take an addition, Thus:

𑀘 *ch* takes an additional half circle to form 𑀙 *chh*. So also 𑀝 *ṭ* ... ... 𑀞 *ṭh*. And 𑀧 *p* takes a turn at its extremity to make 𑀨 *ph*. From 𑀔 *kh* appears to have been made irregularly 𑀖 *gh*.

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* Journal of Asiatic Society of Bengal, June, 1857.

The mode of denoting vowels, when following consonants, was incomparably more simple and definite, than the mode adopted in any of the westren alphabets. A consonant alone, had a short *a* understood. To make a long *á*, a line was drawn to the right,

As: *khá* *ṭá*

To mark *e*, the line was drawn to the left,

As: *ge* *ṭe*

Both lines were used to denote *o*,

As: *gho* *yo*

A perpendicular line was drawn on the top of the letter to make short *i*, and two for long *í*, As:

mi *ji* *rí* *ví*

U and ú were formed in a similar manner by lines drawn at the bottom of the letter, as:

pu *phú* *bu* *yú*

Occasionally *u* was made by drawing the line horizontally, instead of perpendicularly; and both modes may be sometimes seen in the same line, as: *tu* *du*

AGE OF THE ALPHABET.

Nothing is known of the time when the alphabet was invented, but it is certain from all tradition that it was in use before the days of Gaudama. On the other hand, it appears probable that it was formed after letters were in use in Assyria, for the inventor seems to have been acquainted with a square or rectangular alphabet that has been called the "Nimroud Enchorial", of which Mr. Thomas published an inscription*; for the general appearance of the character is much more like Pali, than any other anterior to Asoka's edicts. The following specimens are identical:



But other forms show a decided affinity with the cuneiform character, so the Pali alphabet must have originated after the formation of the cuneiform charactor, but not later than the sixth century before the Christian era.

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* Journal of Asiatic Society of Bengal, January, 1850.

MODERN ALPHABET.

Like the Phœnician, the Pali letters seem to have been soon subjected to change; but the changes are few of them improvements. Prinsep has given an instructive plate, showing the changes that had been made in the character at different periods, from the alphabet of Asoka' s edicts to the modern Sanskrit, and square Pali of Burmah.*

The oldest form of the alphabet that has been found on the eastern side of the Bay of Bengal, is in an inscription on a rock at the mouth of the river at Singapore, but it is so illegible that nothing can be made out of it beyond a few letters, and that the letters are not more modern, than the forms in use in the second century of the Christian era.

The oldest legible inscriptions were found by Col. Low: one in the northern part of Province Wellesley, and the other south of this, east of Penang. † Prinsep wrote: ‡ "The style of the letter is nearly that of the Allahabad No. 2." It seems to be of the same age as that of the Amravati inscription.§ Both are characterized by a small curve over the letter, which appears to have been soon changed into a straight line, as in the Allahabad No. 2.

This may be regarded as the character in which the Buddhist literature was introduced to the Eastren coast; and is the origin of the present Burmese and Talaing alphabets. It was in use, according to Prinsep, in the fifth century, anterior to a new form which prevailed in the seventh century; and which was carried with Buddhism into Tibet.

Buddhaghosa, according to Burmese authorities, brought the Pali books to Pegu in the fifth century, at the time this alphabet was used in India, and having been found actually engraven on rocks near the borders of southern Burmah; the evidence harmonizes.

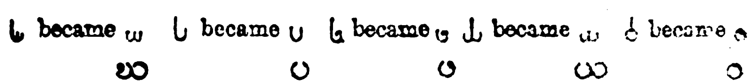
The forms of the Burman and Talaing characters afford further testimony to the fact, for they are more easily traced to the alphabet of that age than to any other. At the time the Amravati inscription was made, the short *i*, when following a consonant, had been changed from a straight line to a circle; and the long *i*

*Journal of Asiatic Society of Bengal, March 1838, Plate XIII
†Ibid, July 1848 plate IV; and Vol. IV, plate III. ‡Ibid, July 1843
§Ibid, March 1837, plate XI.

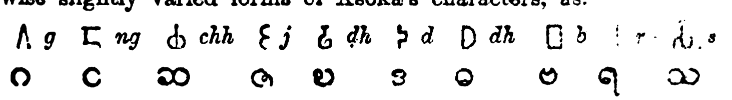
was designated by a circle with a dot in it; both of which have been retained in the Burmese and Talaing to the present day, while they ceased to be used in the Sanskrit before the seventh century. In like manner, the *e*, the *á*, and the *o*, were changed to curves down the side of of the letter; the way they are now written in all the alphabets on the Eastern coast.

In the modern Sanskrit, an oblique straight line is drawn under a consonant, to indicate that the inherent vowel is destroyed. and the consonant is final. At the time the Amravati inscription was made, the same thing was denoted by a slightly curved stroke above the letter, turning to the right; and this is precisely the present Burmese mode of *thatny*, or killing, the vowel of a final consonant. So also the symbols representing *r* and *y* when combined with a preceding consonant, were nearly the same in Amravati that they are now in Burman.

In the Amravati, the long arms of several of the letters were cut off so as to bring them very near the corresponding Burmese character. Thus:



Several other Burman letters are merely the rounded or otherwise slightly varied forms of Asoka's characters, as:



It may be affirmed then without fear of contradiction, that there is no modern alphabet which approaches the old Pali character so nearly as the Burmese, and that there is therefore no character in which Pali is now written, so well entitled to be called *the* Pali character, as the square Pali of Burmah.

The age of the Amravati inscription has not been ascertained, but the letters bear a strong resemblance to the character on copper plate grants dated at the close of A. D. 400. Prof. Dowson on these grants,* and Mr. Thomas on the coins of Kranander,† have both shown that different forms of writing existed contemporaneously, but since this date synchronizes nearly with the date of the introduction of Budhism into Burmah, they confirm each other.

*Jour. Royal Asiatic Society: N. S. Vol. I. page 247. †Ibid 447.

THE PALI LANGUAGE.

According to some of the Pali books, the Magadha language is the language spoken by the people of Magadha, the Sakaṭa* by the people of Saketa†, or Oude, defined by native interpreters as Sanskrit, while Pali is not the language of any tribe of men but the language of the Buddhas.

As the last Buddha was a native of Magadha, Pali and Magadha are usually regarded as the same language, and it is often called Pali-Magadha:‡ but some of the books make a very marked distinction, representing Pali as the original language of the Gods, or Buddhas, and Magadha as the original language of men.

In one book‖, Gaudama goes back to the origin of the universe before the first Buddha had appeared, and he represents the creator as a female, who, after she had created animals, and appointed them their several abodes, gave them names. Nine of those names are given, which are all Pali, and it is added that this language, without giving it any name, was the first language spoken, and when Buddhas subsequently appeared, they every one in succession preached in it.

After animals were created, this divine personage, or Goddess created three human beings, a male, a female, and a neuter. The neuter was neglected, and it killed its brother, the male, through envy; but three children were left behind, and to these three were born seven sons and six daughters. The parents brought different animals to their children to play with, and the several words that the children uttered on beholding them, became the names of those animals, and they are, Gaudama says, in the present Magadha language, the words in common use to designate those animals. The following are specimens:

Pali.	Magadha.		Pali.	Magadha.	
Sasa	*Mo*	a hare.	*Assa*	*Sangá*	a horse
သသ	မော		အဿ	သဂါ	
Supava	*San*	a monkey	*Suṇa*	*Sach*	a dog
သုပဝ	သန်		သုဏ	သစ်	
Kuku	*Ro*	a fowl,	*Byakkho*	*Yí*	a tiger,
ကုကု	ရော		ဗျက္ခော	ယီ	

*သကာဋ †သာကေဋ ‡ပါဠိမာဂဓ ‖မူလမူလီ

In harmony with the above representation, *Jina-vachana*, "the language of the Jina" or Buddha, is every where found in the Pali texts, for what is denominated by the interpreters *Páli.* Pali is never found in the old texts, but is used like a vernacular word to define *Jina-vachana* whenever it occurs in the texts.

DERIVATION OF THE WORD *PÁLI.*

The derivation and signification of the word *Páli* has been a matter of no little controversy, since it was first brought to Europe by Laloubre, who was Envoy to Siam for Louis XIV. in 1687 and 1688.*

A class of writers, following the sound, have referred the word to Pelasa, an ancient Sanskrit nam e of Behar or Magadha, to Palli a village, to Pali a tower or fort, to Palestine, to the Palatine hills, and to Pehlve. The best modern Pali scholars reject all these derivations, but they differ among themselves as to the true one.

Turnour defined Pali by "Original text, regularity." Alwis controverts this statement, and says: "Nor does it mean root or original.—The word Pali originally signified a line, row, range." The two definitions are not incompatible with each other. Both may be true.

Turnour was undoubtedly well aware that the etymology of the word was *line*; but etymology does not always give the signification of a word, or the meaning of *tragedy* would be "a song of a goat" ; that is determined by the usage.

Judson in his Burmese Dictionary, defines *pátt*, Pali *páthat*, "An original text or reading"; and the translator of a Pali book said to be Buddhaghosa, defines *pátha* by Pali. When a word is repeated in the Pali text, he says: "It is in the *pátha* or Pali". Although the word is undoubtedly Pali in modern usage, yet it would not be Pali in the usage of the writer, unless it were found in the *pátha*, or original text. Turnour then is well sustained in his definition by Buddhaghosa, and Dr. Judson.

Pali, in its present usage, appears to have originated with the Buddhist interpreters, after the original writings were translated into the vernaculars; and was made to denote the original text,

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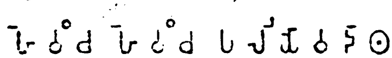
*See "ESSAI SUR LE PALI, par E. Burnouf et—Page 6

†ပါဠိ †ပါဠ

just as exegetical writers in English, use "*Original*" and *Original Language* in their notes, when referring to the Greek and Hebrew Scriptures. A somewhat parallel case is found in the word *Peshito* which etymologically signifies *simple*, but which is constantly used in the signification of the Syriac language.

It may be objected to the modern origin of this usage of Pali that the word is found in Asoka's inscriptions. Alwis writes: "HEVAN CHA HEVAN CHA ME PÁLIYO VADETHA. "Thus, thus, shall ye cause to be read my Páliyo or edicts."*

This however is not the reading of Asoka's inscription, but the reading of Spiegel's Sanskrit transcript.† There is no ME or *my* in the text, no long *á* after the *p*, or *v*, the vowel after *d* is not *e* but *á*, and it is altogether uncertain about the character ⅃ being *l*. It may be *r*. The sentence is from the inscription around the shaft of Feroz's Lat and, reads:



Hevan cha hevan cha pariyovadátha.

And thus, and thus, instruct [to] the end.

Pariya, in Pali, signifies the end or termination.

Vada, is the verb to speak, here in the third person plural, but with the preposition *ava*. changed to *o* in composition, it signifies to teach. The two written in full, would be *pariya ovadátha*‡, but by the rules of Permutation the initial vowel of the second word is combined with the last of the first word, and the whole is written: *pariyovadátha*.§

The rendering given above is substantially the same as that first given by Princep: "In such wise do ye address on all sides the people united in religion."‖

It remains to be noted, what seems to have escaped the attention of previous writers, that the native lexicographers trace the etymology of the word Pali back of the derivative noun *páli* 'a line', to the verbal root *pá* 'to preserve, take care of', and say that this is the signification of the word *Páli*, and is applied to the Pali

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*Alwis' Pali Grammar page IV.

† हेवं च हेवं च मे पालियो वादेय.

Liber de officiis Sacerdotum Buddhicorum, page V.

‡ပရိယဩဝဒါထ §ပရိယောဝဒါထ

‖ Journal of Asiatic Society of Bengal, July, 1837.

language, because in it are preserved the discourses of the Buddhas. They write:

Atthan páti rakkhati iti tasmá páli.

အတ္ထံပါတိရက္ခတိ ဣတိတသ္မာပါဠိ

"The significatio n, it guards preserves, so on this account Pali."

EXTENSION OF THE PALI LANGUAGE.

At present Pali is a dead language found only in Buddhist books in Ceylon, Farther India, and China; but inscriptions in dialects of Pali, dating back to the third century before the Christian era have been found in Orissa, Behar, Allahabad, Delhi, the Punjab, Guzerat, and Affghanistan; and the kings of Bactria used it on one side of their coins, while they inscribed Greek on the other.

In north-western India the language was written contemporaneously in two widely different alphabets, one Aryan and the other Shemitic. The coins of Krananda, who reigned in Palibrotha, at the time, it is supposed, that Alexander came to India, are found in great numbers with Indian Pali on one side, and Shemitic Pali on the other in a character nearly allied to the Phœnician found on bricks from Nineveh. Thus it is certain that some two thousand years ago, Pali was used from Calcutta to Cabul, written side by side now with Greek, and anon with Phœnician.

The inference has hence been drawn, that Pali was once the vernacular dialect of all northern India, from the Bay of Bengal to the Gulph of Cutch; and from Cuttack to Cabul. But this is quite incredible, for that wide region, from the earliest historic times, has been inhabited by many different tribes, speaking widely different dialects.

We must resort to some other hypothesis to account for the extensive use of Pali in official documents intended to be read by the people. For the lack of more trustworthy materials, we may take, as having a probable foundation in truth, a myth related in the Buddhist books. Gaudama found the truth of the adage, that a prophet has no honor in his own country. When he first preached to his relatives in their vernacular language, they derided him, and said the preceding Buddhas had always preached in Pali, while he could speak to them only in the vulgar tongue; from which they drew the inference that he was no Buddha.

"Then Gaudama thought again, and said 'Taking attha sansakita *pakáragá** the learned Sanskrit book or writings, to make them of no account, I will teach in the language of antiquity, that is to say in *attha páli sansakita pakaragá*† the language of the learned Pali-Sanskrit books.'—Thus having determined, he preached in the language of the Sanskrit book or books, *sansakita pakáragá*. But those who heard found it very difficult to understand."

According to this tradition, Pali-Sanskrit was an old, or dead language, in the days of Gaudama; and if Gaudama used a language imperfectly understood by the people, but popular with the multitude because a learned language, why may not Asoka have done the same thing? The difference between the language of the Inscriptions and that of the Pali books may be concessions to the dialects then spoken in different localities, while the *Learned Pali Sansakita* was substantially retained. The use of the monkish Latin in the Middle Ages is something parallel.

THE FIRST PALI GRAMMAR.

The difficulty that Gaudama's hearers found in understanding the *Páli-Sansakita* in which he preached, is represented as the occasion of the formation of the first Pali Grammar. When the people complained of not understanding the signification of Gaudama's discourses, Kachchayano one of his favorite disciples, after meditating on the subject, came before his associates with the proposition, that subsequently became the first Aphorism of his Grammar:

Attho akkhará sanyáto.

အတ္ထောအက္ခရာသညာတော

"The signification is known by letters."

Gandama finally appointed him the Pali Grammarian, saying to the assembly:

"Priests, from among my clerical disciples, who are able to amplify in detail that which is spoken in epitome, the most eminent is the Great KACHCHAYANO."

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*အတ္ထသံသကိတပကာရဏာ

†အတ္ထပါဠိသံသကိတပကာရဏာ

NUMBER OF LETTERS.

§ 1. After saying that the signification is known by letters, Kachchayano proceeds to state that the number of the letters is forty one; thirty three consonants and eight vowels, which he gives as below:

က	ခ	ဂ	ဃ	င	စ	ဆ	ဇ	ဈ	ဉ	ဋ	ဌ	ဍ	ဎ	ဏ	တ	ထ
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ
k	*kh*	*g*	*gh*	*ng*	*ch*	*chh*	*j*	*jh*	*ny*	*ṭ*	*ṭh*	*ḍ*	*ḍh*	*ṇ*	*t*	*th*

ဒ	ဓ	န	ပ	ဖ	ဗ	ဘ	မ	ယ	ရ	လ	ဝ	သ	ဟ	ဠ	ံ
द	ध	न	प	फ	ब	भ	म	य	र	ल	व	स	ह		
d	*dh*	*n*	*p*	*ph*	*b*	*bh*	*m*	*y*	*r*	*l*	*v*	*s*	*h*	*ḷ*	*an*

အ	အာ	ဣ	ဤ	ဥ	ဦ	ဧ	ဩ
अ	आ	इ	ई	उ	ऊ	ए	ओ
a	*á*	*i*	*í*	*u*	*ú*	*e*	*o*

§ 2. There are no dipththongs in Pali, and no representatives of the Sanskrit letters:

ऐ	औ	ऋ	ॠ	ऌ	ॡ	श	ष.
ai	*au*	*ri*	*ṛí*	*lri*	*lṛí*	*ç*	*sh*

§ 3. The Bactrian Pali with the Phœnician alphabet, has three sibilants, as in Sanskrit; and they have representatives in the Burmese Square Alphabet, but they are modern additions, and have no place in the books.

§ 4. On the other hand, there is an additional *l* in Pali not found in common Sanskrit writings; nor met in Asoka's inscriptions. It appears to correspond to the Vedic *l* which Benfey says is used for *ḍ* in some Vedic works. In some instances, the Pali *l* corresponds to *ḍ* in Sanskrit; as in the numeral *solasa** 'sixteen', which in Sanskrit is *shoḍaçan*†. This is confirmed by the form of the letter, nearly that of a reversed *ḍ*. A distinguished Sanskrit Scholar writes: "About the letter *l* in Sanskrit, strictly speaking there is only one; but in Bengalee, and to some extent in Hindee, the palatal *ḍ* is very frequently pronounced somewhat like *l*

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*သောဠသ †षोडशन्

oscillating between that and *r*." This is probably the sound represented by the second *l* in Pali.

§ 5. Clough gives a character, a substitute for *r*, equivalent to a final *r*, 'placed on the top of a consonant but pronounced before it'.* No such character and no such compounds exist in Burmese Pali. It corresponds to the Sanskrit र्‍ and appears to have been introduced from the Sanskrit into Singalese Pali, since the Pali books were brought to Burmah in the fifth century. According to Alwis, Moggallayana's Grammar, which Clough translated,† was written in the twelfth century, seven hundred years after the Pali books had been brought to Burmah.

§ 6. The following Sanskrit finals are not found in Pali:

ङ्	ण्	न्	म्	क्	ट्	त्	प्	र्क	र्ट	र्त	र्प
ng	*n̲*	*n*	*m*	*k*	*ṭ*	*t*	*p*	*rk*	*rṭ*	*rt*	*rp*

§ 7. In Pali no word ends in any final consonant but ं, the nasal symbol called *niggahitan*, and in Sanskrit *anuswara.*

§ 8. The aspirate *ḥ*, and the semi-vowels *y*, *r*, and *v*, when united with a preceding consonant, are written by a symbol; as:

Kanho,‡	black.	*Anyo,*§	another.
Prichchhá,‖	scorpio.	*Twán,*¶	thou.

The symbol for *h*, on the Inscriptions, turns to the right, while in books it turns to the left; as:

*Samdjahmi,*** "in an assembly."

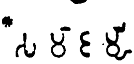
§ 9. Consonants when compounded with other consonants, usually retain their normal forms, but *ḍ* preceded by *n̲*, is written in a peculiar manner under the *n̲*; as *dan̲ḍí,* †† a pilgrim.

§ 10. The double *s* is denoted by a peculiar character, as: *tassa* ‡‡ to him. The same character, in modern Pali, is made to represent the Sanskrit *sh*, ç, and *shy*. In the Asoka Inscriptions this character is supplied by the single *s*, and since it is not noticed by Kachchayano, it is probable that the character was unknown in books when his Grammar was written.

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*Clough's Pali Grammar, page 4.
†Alwis's Pali Grammar, page XIII.

‡ကဏှော §အညော ‖ပြိစ္ဆာ ¶တွံ ††ဒဏ္ဍီ

**  ‡‡တဿ

DIVISION OF LETTERS.

The first twenty five consonants are divided into five classes according to the organs with which they are pronounced, and the other eight, including the anuswara, are unclassified. Three vowels are short and five long, Kachchayano adds: *Sakata gandhesu* * 'In the books of Oude, or in the Sanskrit books, the consonants are divided into surds and sonants, and that division may be appropriately adopted in this.' The two first letters of each class, with the sibilant *s*, are surds, while all the rest are sonants.

§ 11. The following table exhibits these several divisions at one view.

	Surds.		Sonants.			Surds.		Sonants.		
Gutterals:	*k*	*kh*	*g*	*gh*	*ng*	က	ခ	ဂ	ဃ	င
Palatals:	*ch*	*chh*	*j*	*jh*	*ny*	စ	ဆ	ဇ	ဈ	ဉ
Cerebals:	*ṭ*	*ṭh*	*ḍ*	*ḍh*	*ṇ*	ဋ	ဌ	ဍ	ဎ	ဏ
Dentals:	*t*	*th*	*d*	*dh*	*n*	တ	ထ	ဒ	ဓ	န
Labials:	*p*	*ph*	*b*	*bh*	*m*	ပ	ဖ	ဗ	ဘ	မ
	s					သ				

Unclassified:	*y r l v s h l am*	ယ ရ လ ဝ သ ဟ ဠ ံ
Short vowels:	*a i u*	အ ဣ ဥ
Long "	*á í ú e o*	အာ ဤ ဦ ဧ ဩ

PRONUNCIATION.

"The ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. The pronunciation of modern scholars is exceedingly various. Of the different methods that prevail, the English is probably the farthest removed from the ancient pronunciation." With the alteration of one word, these remarks are true of the Pali.—The Burmese is probably the farthest from the ancient pronunciation.'

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*သကတဂန္ဓေသု.

§ 12. In Burmah the Pali သ *s*, is pronounced like *th* in the. The ဝ *v* is always pronounced *w*. It was probably pronounced *w* originally, when the last member of a compound consonant, but *v* in other circumstances. All the cerebals or linguals are pronounced like the dentals; and the aspirate sonants, or flat mutes are not distinguished in sound from their corresponding unaspirated letters; and are often used interchangably in writing. The *anuswara* is pronounced *n*, and the vowel *o*, *au*.

§ 13. The cerebals and dentals appear to have been used interchangably in writing from the earliest period, and could not have differed much in pronunciation. In the inscriptions the same word in the same line is occasionly written both ways; as: 𑀟𑀲𑀁 *ḍasan*, and 𑀤𑀲𑀁 *dasan* ten. The same diversity in writing this numeral is found in the Pali books.

§ 14. So ဌ *ṭh* is interchanged with ထ *th*; as နဋ္ဌိ *naṭṭhi*, and နတ္ထိ *natthi* is not.

§ 15. So again န *n* and ဏ *ṇ* are interchanged, as in the name of the Grammarian, which is written both ကစ္စာယနော *Kachchayano*, and ကစ္စာယဏော *Kachchayaṇo*.

§ 16. The cerebal *ḷ* is very uncertain in its usage. In many words where it is used in Burmah, the common *l* is found in Ceylon. Numerous examples are met in Clough's Grammar. Thus

ပါဠိ *páḷi* a line, is *páli*, with the small, *l* in Ceylon.

ဧဠာ *eḷá* cardamom, *elá*, " " "

A similar diversity of usage prevails in the Burmese Pali. Occasionally the same word, has one in the text, and the other in the commentary.

§ 17. Nothing can be inferred to determin dialects from the usage of cerebals and dentals. Prinsep says;* 'The word *prati*, a prefix in Sanskrit—In the Pali of *Girnar* this is merely altered to *pati* 𑀧𑀢𑀺 by ommission of the *r*. In the language of the pillars the same preposition is always written *paṭi* 𑀧𑀝𑀺 with the cerebal *ṭ*. The orthography varies in the written Pali of books, being in Ceylonese *paṭi*, in Burmese *pati*.'

*Journal of Asiatic Society of Bengal, March, 1838.

§ 18. This distinction is based on imperfect data. Clough spells the word *pati*, which shows that both modes exist in Ceylon, and the two forms are common in Burmah; as:

ပဋိဟာရော		ပဒုသ္မာပတိ	
Paṭi háro	doorkeeper.	*Padusmá pati*	**instead of a lily.**

§ 19 The surds and sonants are often interchanged with each other; as:

§ 20.	က	ဂ	ကဟာပဏာ	ဂဟာပဏာ	
	k with *g*		*kahápaṇá*	*gahápaṇá*,	**money.**
§ 21.	စ	ဇ	ဇိနဝစန	ဇိနဝဇန	
	ch ... *j*		*jina vachana*	*jina vajana*,	**words of jina.**
§ 22.	တ	ဓ	နိရောတ	နိရောဓ	
	t ... *dh*		*nirota*	*nirodha*	**hindering.**
§ 23.	ထ	ဓ	ပထဝိ	ပဓဝိ	
	th ... *dh*		*pathavi*	*padhavi*,	**the earth.**
§ 24.	ဌ	ဓ	ဌပေတွာ	ဓပေတွာ	
	ṭh ... *dh*		*ṭhapetwá*	*dhapewtá*,	**having placed.**
§ 25.	ပ	ဗ	မဟာပတိ		
	p ... *b*		*mahá pati*		**great Lord.**
			နရဗတိ		
			nara bati		**Lord of men**
§ 26.	ဖ	ဘ	ဖဂ္ဂုနီ	ဘလဂုနီ	
	ph ... *bh*		*phagguna*	*bhalaguni*,	**a lunar mansion.**
§ 27.	ဗ	ဝ	ဗိသိ	ဝိသ	
	b ... *v*		*bisi*	*visa*,	**twenty.**

The changes of surds and sonants was undoubtedly the result of pronunciation, similar changes occurring in other languages, and the variation in spelling arises from the words sometimes retaining their normal forms, and sometimes being written as they were pronounced.

§ 28. A double *tt* appears to have been pronounced sometimes like *tr*; as: တတ္တ တတြ *tatta* and *tatra* **there**. In the Inscriptions it is written by a single *t*, as: 𑀬𑀢 *yata* **where**, 𑀬𑀢 𑀬𑀢 *yata yata*, **wherever**, 𑀲𑀯𑀢 *savata*, **every where**.

§ 29. The symbol of *y* often indicates an original form with a double letter; as:

sakka and *sakya* **a royal race**. *salla* and *salya*, **an arrow**

သက္က သက္ယ သလ္လ သလ္ယ

§ 30 From a difference in pronunciation *h*, *dh*, and *d* are found occasionally interchanged; as: ဣဟ ဣဓ ဣဒ *iha*, *idha*, and *ida*, **here**; သာဓု သာဟု *sadhu* and *sahu*, **good**.

§ 31. *Y* appears to have been pronounced *j* occasionally, for these letters are found interchanged in the same word; as: ဂဝယော ဂဝဇော *gavayo*, and *gavajo*, **the gayal**.

§ 32. *L* and *r* also pass into each other; as: မဟာသာလော မဟာသာရော *maha sala* and *maha sara*, **great wealth**.

§ 33. On some of the Inscriptions the aspirate *h* is inserted before a few words beginning with vowels, "Which," Prinsep says, "as far as I know, has no parallel in any of the Grammatical Prakits." The same usage however is occasionally, though not often, found in the Pali. Instances occur in the Pitaka. Thus in the Katha, the fifth book of the Abhidhamma:

ဟေဝံ န ဟေဝံ ဝတ္တဗ္ဗေ for ဧဝံ န ဧဝံ ဝတ္တဗ္ဗေ

hevan na hevan vattabbe ... *evan na evan vattabbe*,

"Thus [or] not thus they are not to be said."

CHAPTER II.

PERMUTATION.

In Greek, a vowel if short at the end of a word, is sometimes dropped when followed by another word beginning with a vowel; and if long, the two vowels are occasionally contracted into one. A final *n* before a classified letter is usually changed to a letter of that class, and the classified letters themselves are subject to certain changes when united to others. In Pali, when two words meet similar changes occur, but much more extensively than in Greek; and this part of the Grammar Sanskrit grammarians denominate "Combination and Permutation"; but it embraces only the same things that in Greek Grammars have been previously named **Contraction, Crasis, Elision** and **Euphonic changes of consonants**.

WHEN TWO VOWELS MEET.

§ 34. When one word ends in a vowel, and the next one begins with a vowel, one vowel is usually substituted for the two and attached to the first word.

a followed by *a*.

§ 35. When *a* at the end of one word is followed by *a* at the beginning of the next,

(*a.*) One is elided; as:

နတ္ထိ *natthi* from န *na* and အတ္ထိ *atthi*, "is not"

In the Dhauli inscription this compound is written with the short vowel, 𑀦𑀣𑀺 *nathi* as in book Pali.

(*b.*) The two short vowels are sometimes changed to long *á*; as:

တတြာဘိရတိ တတြ အဘိရတိ

tatra birati from *tatra* and *abirati*, "great pleasure there."

This is the rule in Sanskrit, and in the Girnar and other inscriptions, where the verb takes the Sanskrit form, the Sanskrit rule of Permutation is followed, and the long vowel is written: as:

𑀦𑀲𑁆𑀢𑀺 नास्ति *násti*, "is not."

a and *á* followed by *á*.

§ 36. When *a* or *á* is followed by *á*,* they become *á*; as:

ရာဇာသိ ရာဇ အသိ *rájási* from *rája* and *asi*, "thou art a king."

ဝဃာနာလိန္ဒော ဝဃာန အာလိန္ဒော

vaghánalinto from *vaghána* and *álinto*, "a porch, a terrace."

a followed by *i*.

§ 37. When *a* is followed by *i*,

(*a.*) The *a* is elided; as:

သောတိန္ဒြေ သောတ ဣန္ဒြေ

sotindre from *sota* and *indre*, "organ of hearing."

(*b.*) The two vowels are changed to long *á*: as:

ဓမ္မောစဝိနယောစာတိ ဓမ္မော စ ဝိနယော စ ဣတိ

dhammo cha vinayo cháti from *dhammo*, *cha*, *vinaya*, *cha*, *iti*; "Both the law and the discipline: Thus" [he said]

(*c.*) The two vowels coalesce into *e*; as:

ဗန္ဓုဿေဝ ဗန္ဓုဿ ဣဝ

bandhussēva for *bandhussa* and *iva*, "as to a relative."

This last case is the rule in Sanskrit, but it is the exception in Pali.

á followed by *i*.

§ 38. When *á* long is followed by *i*, the two vowels are changed to long *í*; as:

သဒ္ဓီဓဝိတ္တံပုရိသဿသေဋ္ဌံ *saddhídha vittan purisassa seṭan*

သဒ္ဓါ ဣဓ ဝိတ္တံ ပုရိသဿ သေဋ္ဌံ from *saddhá idha vittan purisassa seṭan*, "Here [i. e. in this world] right religious affections [or faith] is the best property of man."

The Sanskrit rules require the combined vowel in this case to be *e*.

a followed by *u*.

§ 39. When *a* is followed by *u*,

(*a.*) The *a* is elided; as:

သီတုဒကာ သီတ ဥဒကာ

*"At the end of a word" and "at the beginning of another," are to be understood in this and the following paragraphs, as in §35.

situdaká for *sita* and *udaká*, "white waters."

(*b.*) The two vowels coalesce into long *ú*; as:

အနာဂါရေဟိစူဘယံ　　အနာဂါရေဟိ　စ　ဥဘယံ

anágárehichúbayan from *anágárehi*, *cha*, *ubayan*

"And with anchorites, with both."

(*c.*) The two vowels are changed to *o*; as:

သင်္ချံနောပေတိ　　သင်္ချံ　န　ဥပေတိ

sangkhyannopeti from *sangkhyan* *na* *upeti*,

"Enters not into the number."

This is an exceptionable case in Pali, but it is the rule in Sanskrit.

á followed by *u*.

§ 40. When a long *á* is followed by *u*, the *á* remains, and the *u* is changed to the semi-vowel *v*; as:

မာဝစ　မာ　ဥစ　*mávachá* from *má* and *uchá*, "Say not."

á or *a* followed by *e* or *o*

§ 41. When *á* or *a* is followed by *e* or *o*, it is elided; as:

သံဃံတဿောရသံ　　သံဃံ　တဿ　ဩရသံ

sanghan tassorasan, for *sanghan* *tassa* *orasan*;

"His own son, the church."

တထေတိတံ　　တထာ　ဧတိတံ

tathetitan *tathá* *etitan*

"Besides teaching."

သံသေဒဇောပပါတိကာ　　သံသေဒဇာ　ဩပပါတိကာ

sansedajo papátiká from *sansedajá* and *opapátiká*,

"Produced by filth, produced by a visible body."

i followed by *i*.

§ 42. When *i* is followed by *i*,

(*a.*) One *i* is elided; as:

ဒေဟိတိ　ဒေဟိ　ဣတိ

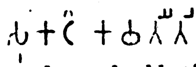
dehiti for *dehi* and *iti*, "Give! Thus" [he said.]

(*b.*) The two coalesce into long *í*; as:

မဟာဒါနံဒဿာမီတိ　　မဟာ　ဒါနံ　ဒဿာမိ　ဣတိ

mahádánandassámíti from *mahá*, *dánan*, *dassámi*, *iti*.

"I will give the great gift: Thus" [he said.]

This is the rule in Sanskrit, and is followed in the Inscriptions
as:  from သုကတံ ဂစ္ဆတိ ဣတိ
sukatan kachhatiti . . *sukatan gachchhati iti*
"He attains merit: Thus" [he said.]*

i followed by *a*.

§ 43. When *i* is followed by *a*,

(*a.*) The *i* is elided; as:

ဓမ္မရာဇန္နမာမဟံ ဓမ္မရာဇံ နမာမိ အဟံ
dhammarajannamámahan from *dhammarajan*, *namámi*, *ahan*;
"I worship the king of the law."

(*b.*) The *a* is elided; as:

ဝဒါမိဟံ ဝဒါမိ အဟံ *vadámihan* from *vadámi ahan*, "I say."

(*c.*) The *i* is changed to the semi-vowel *y*; as:

ပဋိသန္ဓာရဝုတျဿ ပဋိသန္ဓာရ ဝုတ္တိ အဿ
patisandhároutyassa from *patisandhára*, *vutti*, *assa*;
"Its accurate comment."

(*d.*) The *i* is changed to the semi-vowel *y*, to which the *a* lengthened into *á* is attached; as:

အန္တရိယျာနျာန္တရံ အန္တရိယျာနိ အန္တရံ
antariyyányántaran from *antariyyáni* and *antaran*,
"An upper garment, clothing."

The Sanskrit rule requires *y* in every case.

i followed by *á*, or *e*.

§ 44. When *i* is followed by *á*, or *e*,

(*a.*) The *i* is elided; as:

တိဟာကာရေဟိ တိဟိ အာကာရေဟိ
tihákárehi from *tihi.* and *ákárehi*;
"By three tokens."

နောဟေတံ နောဟိ ဧတံ
nohetan from *nohi* and *etan*, "Not proper, this."

(*b.*) The *i* is changed to the semi-vowel *y*, as:

ဣတျာဒိ ဣတိ အာဒိ *ityádi* from *iti ádi*, "So beginning."

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* Journal of Asiatic Society of Bengal, July, 1837; where the passage is rendered: "Shall attain eternal happiness, (or shall be united with SUGATO.)"

ဧကပဒျေကပဒိကေ ဧက ပဒိ ဧက ပဒိကေ
ekapadyekapadike from *eka*, *pati*, *eka*, *padike*,
"A foot-path, in a foot-path."

Case (*b.*) is the rule in Sanskrit.

i or *í* followed by *u*.

§ 45 When *i* short, or *í* long is followed by *u*,

(*a.*) The *i* or *í* is elided; as:

တာဝိသတုသဘံ တာ ဝိသတိ ဥသဘံ
távisatusaban from *tá*, *visati*, and *usaban*;
"Twenty tahs [make] a usabah."

kosampujjeniyo from *kosampí*, *ujjeniyo*: "Knouj, Ujjein."

(*b.*) The *i* is changed to the semi-vowel *y*; as:

ဇလနိဓျုဒဓိ ဇလနိဓိ ဥဒဓိ
jalanidhyudadhi from *jalanidhi* *udadhi*, "Sea, ocean."

This is the rule in Sanskrit.

u followed by *u*.

§ 46. When *u* is followed by *u*, one *u* is elided; as:

မူလံတုသိရံ မူလံ တု ဥသိရံ
múlan tusiran from *múlan* *tu* *usiran*, "A root, khus-khus grass."

u followed by *a*.

§ 47. When *u* is followed by *a*,

(*a.*) The *a* is elided; as:

လောကဟေတုက္ခိဏမတိ လောက ဟေတု အက္ခိဏမတိ
lokahetukkhiṉamati from *loka* *hetu* *akhiṉamati*,
"The cause of the world, possessed of imperishable wisdom."

(*b*) The two vowels coalesce into the semi-vowel *v*; as;

ဓာတွန္တဿ ဓာတု အန္တဿ
dhátwantassa from *dhatu* *antassa*, "To the end of a root."

In Sanskrit the combined vowels become *v* or *a*.

u followed by *á*.

§ 48. when *u* is followed by *á*,

(*a*) The *u* is elided: as:

စက္ခါယတနံ စက္ခု အာယတနံ
chakkháyatanan from *chakkhu* *áyatanan* "Abode of sight, or eye."

(*b*) The *u* is changed to the semi-vowel *v*, and the *a* is appended to it; as:

သွာဂတံ သု အာဂတံ

swágatan from *su* *ágatan*, "Well coming."

Both cases, (*a.*) and (*b.*), accord with Sanskrit usage.

u followed by *i*.

§ 49. When *u* is followed by *i*,

(*a.*) The *i* is elided, and the *u* remains unchanged; as:

စက္ခုန္ဒြေ စက္ခု ဣန္ဒြေ

chakkhundre from *chakkhu* *indre*, "The faculty of sight, or eye."

(*b.*) The *i* is elided, and the *u* lengthened into *ú*; as:

သာဓူတိ သာဓု ဣတိ

sádhúti from *sádhu* *iti*, "Good! [he said.]"

Both (*a.*) and (*b.*) differ from the Sanskrit rules, which require the semi-vowel *v*.

u followed by *e*.

§ 50. When *u* is followed by *e*, it is changed to the semi-vowel *v* and the *e* remains; as:

ဝတ္ထွေတ္ထဝိဟိတံ ဝတ္ထု ဧတ္ထ ဝိဟိတံ

vattwettha vihitan from *vattu* *ettha* *vihitan*

"Landed possessions are adjudged in this place."

e followed by *e*.

§ 51. When *e* is followed by *e*, one *e* is elided; as:

နေတ္ထနာဂတာ နေ ဧတ္ထ နာဂတာ

netthanágatá from *ne* *ettha* *nágatá*,

"They not having arrived at that place."

This corresponds with Sanskrit usage.

e followed by *a*.

§ 52. When *e* is followed by *a*.

(*a.*) The *e* is changed to the semi-vowel *y* and the *a* remains unchanged; as:

တျဿပဟီနာဟောန္တိ တေ အဿ ပဟီနာ ဟောန္တိ

tyassa pahiná honti from *te* *assa* *pahiná* *honti*,

"These things have been rejected of, or by, those persons."

(*b.*) The *e* is changed to *y*, and the short *a* is lengthencd to long *á*; as:

တျာဟံဧဝံဝဒေယျ တေ အဟံ ဧဝံ ဝဒေယျ
tyáhan evan vadeyya from *te ahan evan vadeyya.*
"I would speak thus to thee."

o followed by *o*, *a*, *i*, *u*, *e*.

§ 53. When *o* is followed any vowel,

(*a-*) The other vowel is elided: as:

အဓမောမကာ အဓမော ဩမကာ
adhamo maka from *adhamo omaka,* "Vile, inferior."

ယောဟံ ယော အဟံ
yohan from *yo ahan,* "I, who."

စတ္တာရောမေ စတ္တာရော ဣမေ
chaitárome from *chattáro ime,* "These four."

အထောပပတိ အထော ဥပပတိ
athopapati from *atho upapati,* "Agaiu, a paramour."

(*b.*) Before *a*, it is sometimes changed to the semi-vowel *v*, and the *a* is lengthened into *á*; as:

သွာဟံ သော အဟံ
swáhan from *so ahan* "This person, I."

(*c.*) Occasionally it is elided; as:

ဇိနဗုဒ္ဓိတိ ဇိန ဗုဒ္ဓေါ ဣတိ
Jinabuddhiti from *Jina buddho iti,* "Jina-Buddha, [it is said.]

The preceding do not embrace all possible cases, but they include all of common occurreuce, and many more than are found in Kachchayano's Grammar.

KACHCHAYANO'S RULES.

Kachchayano gives seven rules:

§ 54. (1.) When similar vowels meet, the first is elided.

§ 55. (2) When dissimilar vowels meet, the last is sometimes elided.

§ 56. (3.) When the first vowel has been elided, *e* or *o* sometimes takes the place of both vowels.

§ 57. (4.) Sometimes when the first vowel has been elided, the second is lengthened.

§ 58. (5.) When the second vowel has been elided, the first is sometimes lengthened,

§ 59. (6.) A final *e* is sometimes changed to *y*.

§ 60. (7.) A final *u* or *o* is sometimes changed to *v*.

These rules are not of much practical value, but no general rules can be formed that are not beset with numerous exceptions.

GENERAL RULES.

The following deductions from the examples given, may be found useful for reference.

§ 61. When similar vowels meet, one is elided and the other remains unchanged. See § 35. *a.* § 36. § 42, *a.* § 46. § 51. § 53. Exceptions: § 35. *b.* § 42. *b.*

§ 62. When *i* is followed by *u* or *e*; and when *i* or *e* is followed by *a*,

(*a.*) It is changed to the semi-vowel *y*. See § 45. *b.* § 44. *b.* § 43. *c.* § 52. *a.*

(*b.*) When *a* or *u* precedes, this change does not take place. See § 37. § 41. § 49.

§ 63. When *u* is followed by *a* or *e*, or *o* is followed by *a*,

(*a.*) the *u* or *o* is changed to the semi-vowel *v*. See § 47. *b* § 50. § 53. *b.*

(*b.*) This change does not occur when *a* precedes *u* or *o*; unless *a* be lengthened to *á*. See § 39. § 41. § 40.

§ 64. Unless changed to the semi-vowel *v*, *o* usually maintains its position before all other vowels, and is sometimes formed by the combination of *a* and *u*. See § 53. § 39. *c.*

INSERTION OF CONSONANTS.

When one word ending in a vowel is followed by another beginning with a vowel, a consonant is occasionally inserted between them, and the vowels remain unchanged. The consonants used are: **t. d. n. m. y. r. l. v. an.**

§ 65. **t** inserted; as;

ယသ္မာတိဟ ယသ္မာ ဣဟ

yasmátiha for *yasmá iha*, "On which account here."

§ 66. **d** inserted; as:

ဧဒန္တဿ ဧ အန္တဿ

edantassa for *e antassa*, "For *e* final."

§ 67. **n** inserted as:

ဣတောနာယတိ ဣတော အာယတိ

itonáyati from *ito áyati*, "From this place he comes."

§ 68. **m** inserted; as:

ကသ္မာမိဝ ကသ္မာ ဣဝ

kasmámiva from *kasmá* *iva*, "From what account, so?"

§ 69. **y** inserted: as:

ယထာယိဒံ ယထာ ဣဒံ

yatháyidan from *yathá* *idan*, "Besides this."

§ 70. **r** inserted; as:

သာသပေါရိဝ သာသပေါ ဣဝ

sásaporiva from *sásapo* *iva* "Like mustard."

§ 71. **l** inserted; as:

ဆဠာယတနံ ဆ အာယတနံ

chhaláyatanan from *chha* *áyatanan*, "Six abodes,"

§ 72. **v** inserted; as:

တတောဝုဋ္ဌာယ တတော ဥဋ္ဌာယ

tatovuṭáya from *tato* *uṭága*, "From this rising."

§ 73. **an**, anuswara, inserted before consonant or vowel; as:

ပုရိမံဇာတိံသရာမိ ပုရိမဇာတိံသရာမိ

puriman játin sarámi, for *purima játin sarámi*

"I remember former states of existance."

WHEN VOWELS ARE FOLLOWED BY CONSONANTS.

§ 74. When a word ends in a vowel and the next word begins with a consonant, the vowel is occasionally subjected to some change; as:

(*a.*) The vowel is sometimes lengthened, as *a* to *á*, and *i* to *í*; as:

သမ္မာဓမ္မံဝိပဿတော. သမ္မာ သမ္မ

sammádhaman vipassato, *sammá* for *samma*:

"He who has seen well the law."

ဂါမေမုနီစရေ ဂါမေမုနိစရေ

gáme muní chare for *gáme muni chare.*

"The Sage may dwell in the village."

(*b.*) Sometimes a long vowel is shortened; as *í* to *i*; thus:

ဗောနဝါဒိနာမသော ဗောနဝါဒီနာမသော

bonavádi námaso for *bonavádí námaso*,

"Bonavádi by name."

(*c.*) Sometimes one vowel is exchanged for another, … *o*, or *o* for *a*; thus;

ဧသဓမ္မော ဧသောဓမ္မော

esadhamo from *esodhammo*, "This law."

ပိဏ္ဍာယစရိတုပရောသဟဿံ ပရော ပရ

pintáya charitu paro sahasan, *paro* for *para*;

"More than a thousand to go for boiled rice."

§ 75. When a word ends in a vowel, and the next begins with any classified letter not a nasal, that letter is doubled; but if it be an aspirate, its corresponding unaspirated letter is used. Hence the following compound consonants are found at the beginning of words in sentences where the normal form begins with the second member of the compound:

kk	*gg*	*chch*	*jj*	*ṭṭ*	*ḍḍ*	*tt*	*dd*	*pp*	*bb*
က္က	ဂ္ဂ	စ္စ	ဇ္ဇ			တ္တ	ဒ္ဒ	ပ္ပ	ဗ္ဗ
kkh	*ggh*	*chchh*	*jjh*	*ṭṭh*	*ḍḍh*	*tth*	*ddh*	*pph*	*bbh*
က္ခ		စ္ဆ	ဇ္ဈ	ဋ္ဌ		တ္ထ	ဒ္ဓ	ပ္ဖ	ဗ္ဘ

The following examples may suffice to illustrate these changes:

အဘိက္ကန္တရော အဘိ ကန္တရော

abikkantaro from *abi kantaro*, "Very desirable."

ပရိဂ္ဂဟော ပရိ ဂဟော

pariggaho from *pa gaho*, "Seizing."

တေတ္တိံသ တေ တိံသ

tettinsa from *te tinsa*, "Thirty three,"

စတုဒ္ဒသ စတု ဒသ

chatuddasa from *chatu dasa*, "Fourteen."

ဆဗ္ဗိံသ ဆ ဝိံသ

chhabbisa from *chha visa* "Twenty six."

ဣဓပ္ပမာဒေါပုရိသဿ ဣဓ ပမာဒေါ

idhappamádo púrisassa from *idha pamádo*.

"Here there is forgetfulness to men."

နက္ခမတိ — န ခမတိ

nakkhamati from *na* *khamati*, "He is impatient."

ဧသေဝစဇ္ဈာနဖလော — ဧသောဝစ ဈာနဖလော

esevachajjhánaphalo from *esovacha* *jhánapalo*,

"And so this has the advantages of Jhan."

§ 76. Some of the unclassified consonants are occasionally found doubled, as *l* and *v*; but when *v* is doubled, it is represented by double *bb*: as:

ဒုဗ္ဗုတ္တံ — ဒု ဝုတ္တံ

dubbuttan from *du* *vuttan*, "Speaking evil."

THE NASAL SYMBOL ANUSWARA.

§ 77. When followed by either a consonant or a vowel, it is occasionally elided; as:

တာသာဟံသန္တိကေ — တာသံ အဟံ

tásáhansantike from *tásan* *ahan*,

"In the presence of these females."

အရိယသစ္စာနဒဿန — အရိယသစ္စာနံဒဿနံ

ariya sachchána passana from *ariya sachchánan dassanan*,

"Seeing the Ariya truths."

§ 78. When followed by a vowel, the vowel is occasionally elided; as:

ဓညံဝ — ဓညံ ဣဝ

dhanyanva from *dhanyan* *iva*, "As paddy."

§ 79 When a vowel has been elided, if the next consonant be double *ss*, it is changed to a single *s*; as:

ပုပ္ဖံသာဥပ္ပဇ္ဇတိ — ပုပ္ဖံ အဿာ

pupphansá uppajjati from *pupphan* *assá*, "Flowers are to her."

§ 80. When followed by *e*, sometimes, or *y*, or *h*, it is changed to *ny*; as:

တဉ္ဉေဝ — တံ ဧဝ

tanyeva from *tan* *eva* "Even thee."

သညုတ္တံ — သံ ယုတ္တံ

sanyuttan from *san* *yuttan* "Union."

ဧဝဉှိ — ဧဝံ ဟိ

evanyi from *evan* *hi*, "If so."

§ 81. When followed by a vowel, anuswara is usually changed to *m*; as:

ကောနုတွမသိ ကောနု တွံ အသိ
konutwamasi from *konu* *twan* *asi*, "Who art thou?"

ကိမဟံကရေယျာမိ ကိံ အဟံ ကရေယျာမိ
kimahan kareyyámi from *kin* *ahan* *kareyyámi*,
"What may I do?"

တုမိစ္ဆတ္ထေသု တုံ ဣစ္ဆ အတ္ထေသု
tumichchhatthesu from *tun* *ichchha* *atthesu*,
"TUN in the signification of wishing."

ဒါနမုတ္တမံ ဒါနံ ဥတ္တမံ
dánamuttaman from *dánan* *uttaman*, "The best offering."

ဧဝမေတံ ဧဝံ ဧတံ
evametan from *evan* *etan*, "Thus this."

§ 82. Occasionally it is changed to *d*; as

ဧတဒဝေါစ ဧတံ အဝေါစ
etadavocha from *etan* *ávocha*, "This he said."

§ 83. When followed by a classified letter, anuswara is changed to the nasal of the class to which it belongs; as:

ဧဝင်္ခေါ ဧဝံ ခေါ
evangkho from *evan* *kho*, "So indeed."

ဂဟဉ္စ ဂဟံ စ
gahanycha from *gahan* *cha* "And a house."

တတိယမ္ပိ တတိယံ ပိ
tatiyampi from *tatiyan* *pi*, "And the third time."

ကိန္နာမော ကိံ နာမော
kinnámo from *kin* *námo*, "What name?"

သုခန္တေဟောတု သုခံ တေ ဟောတု
sukhante hotu from *sukhan* *te* *hotu*,
"May happiness be to thee!"

CHAPTER III.

TABLES OF DECLENSION.

Occidental grammarians take a word as a basis, and make all the particles of inflection radiate from it, as from a centre, but Kachchayano pursues the opposite course. He usually takes an inflection and makes all the varieties of nouns masculine feminine and neuter, adjectives, and pronouns diverge from that inflection as from a central point. Thus he gives *s* as the mark of the genitive singular, and then, in the tenth of his noun aphorisms, says

သာဂမောသေ *sákamose* "On account of *sa*, *sa* comes."

That is, the original single *s* of the genitive is doubled, and becomes *ssa*. He next illustrates the use of the suffix by the following examples:

ပုရိသဿ	အဂ္ဂိဿ	ဘိက္ခုဿ	သယမ္ဘုဿ
púrisassa	*aggissa*	*bhikkhussu*	*sayambhussa*
"Of a man,	of a fire,	of a priest,	of a divinity,
အဘိဘုဿ	ဒဏ္ဍိဿ	ဣသိဿ	
abhibhussa	*dandissa*	*isissa*	
of a god,	of a pilgrim,	of a sage.	

In continuation of his making *sa* the central point, his next aphorism is:

သံသာသွေကဝစနေသုစ *san sá swekavachanesu cha*

"Also on account of *san*, *sá*, in the singular number."

He adds the following examples:

ဧတိဿံ	ဧတိဿာ	ဣမိဿံ	ဣမိဿာ	တိဿံ
etissun	*etissá*	*imissan*	*imissá*	*tissan*
In this	of this	in this	of this	in that
တိဿာ	တဿံ	အမုဿံ	အမုဿာ	
tissá	*tassan*	*amusan*	*amussá*	(All feminine.)
of that,	in that,	in this,	of this.	

The following tables of declension contain all that can be gleaned from the the whole of Kachchayano's examples.

Nouns.

First Declension.

§ 89. **Masculines in *a*, like *púrisa*** A MAN.

	Sing.	Plur.
	ပူရိသော	ပူရိသာ
Nom.	*púriso*	*purisá*
	ပူရိသံ	ပူရိသေ
Acc.	*púrisan*	*púrise*
	ပူရိသေန	ပူရိသေဟိ ပူရိသာဟိ သေဘိ
Ins.	*púrisena*	*púrisehi* *púrisáhi* *púrisebi*
	ပူရိသဿ	ပူရိသာနံ
D. G.	*púrisassa*	*púrisánan*
	ပူရိသသ္မာ ပူရိသမှာ	
Abl.	*púrisasmá* *púrisahmá*	(*as Instrumentive.*)
	ပူရိသေ ... သ္မိံ ပူရိသမှိ	ပူရိသေသု ပူရိသာသု
Loc.	*púrise* ... *smín* ... *sahmi*	*púrisesu* *púrisásu*
	ပူရိသ ပူရိသာ	
Voc.	*púrisa* *púrisá*	(*as Nominative.*)

§ 90 **Neuters in *a*, like *rúpa*** AN IMAGE.

	Sing.	Plur.
	ရူပံ	ရူပါနိ ရူပါ
Nom.	*rúpan*	*rúpáni* *rúpá*
Acc.	(*as Nominative.*)	(*as Nominativ e.*)
	ရူပေန	ရူပါဟိ
Ins.	*rúpena*	*rúpáhi*
	ရူပဿ	ရူပါနံ
D. G.	*rúpassa*	*rúpánan*
	ရူပသ္မာ	
Abl.	*rúpasmá*	(*as Instrumentive.*)
	ရူပသ္မိံ	ရူပါသု
Loc.	*rúpasmin*	*rúpásu*

§ 91 Masculines in *i* like *aggi* FIRE.

	Sing.		Plur.	
Nom.	အဂ္ဂိ *aggi*		အဂ္ဂယော *aggayo*	အဂ္ဂီ *aggí*
Acc.	အဂ္ဂိံ *aggin*		(*as Nominative.*)	
In. Ab.	အဂ္ဂိနာ *agginá*		အဂ္ဂီဟိ *aggíhi*	
D. G.	အဂ္ဂိဿ *aggissa*	အဂ္ဂိနော *aggino*	အဂ္ဂီနံ *aggínan*	
Loc.	အဂ္ဂိသ္မိံ *aggismín*		အဂ္ဂီသု *aggísu*	
Voc.	(*as Nominative.*)		(*as Nominative.*)	

§ 92 Masculines in *í*, like *daṉḍí* A PILGRIM.

	Sing.		Plur.		
Nom.	ဒဏ္ဍီ *daṉḍí*		ဒဏ္ဍီ *daṉḍí*	ဒဏ္ဍိ *daṉḍi*	ဒဏ္ဍိနော *daṉḍino*
Acc.	ဒဏ္ဍိံ *daṉḍin*	ဒဏ္ဍိနံ *daṉḍinan*	(*as Nominative.*)		
In. Ab.	ဒဏ္ဍိနာ *daṉḍiná*		ဒဏ္ဍီဟိ *daṉḍíhi*		
D. G.	ဒဏ္ဍိဿ *daṉḍissa*	ဒဏ္ဍိနော *daṉḍino*	ဒဏ္ဍီနံ *daṉḍínan*		
Loc.	ဒဏ္ဍိသ္မိံ *daṉḍismín*		ဒဏ္ဍီသု *daṉḍísu*		
Voc.	ဒဏ္ဍိ *daṉḍi*		(*as Nominative.*)		

REMARK.

Clough has all the forms of the ablative and locative singular, and instrumentive plural given in *purisa*, § 89.

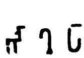
§ 93 Masculines in *u*, like *bhikkhu* A PRIEST.

	Sing.	Plur.	
Nom.	ဘိက္ခု *bhikkhu*	ဘိက္ခဝေ *bhikkhave*	ဘိက္ခူ *bhikkhú*
		ဘိက္ခဝေါ *bhikkhavo*	ဘိက္ခု *bhikkhu*
Acc.	ဘိက္ခုံ *bhikkhun*	(*as Nominative.*)	
In. Ab.	ဘိက္ခုနာ *bhikkhuná*	ဘိက္ခူဟိ။ *bhihkhúhi*	
D. G.	ဘိက္ခုဿ *bhikkhussa*	ဘိက္ခူနံ *bhikkhúnan*	
	ဘိက္ခုသ္မိံ *bhikkhusmin*	ဘိက္ခူသု။ *bhikkhúsu*	
Voc.	(*as Nominative.*)		

§ 94 Masculines in *ú*, like *sayambhú* A NAME OF BUDDDA.

	Sing.	Plur.	
Nom.	သယမ္ဘူ *sayambhú*	သယမ္ဘုဝေါ *sayambhuvo*	သယမ္ဘုနော *sayambhuno*
Acc.	သယမ္ဘုံ *sayambhun*	(*as Nominative.*)	
In. Ab.	သယမ္ဘုနာ *sayambhuná*	သယမ္ဘူဟိ *sayambhúhi*	
D. G.	သယမ္ဘုဿ *sayambhussa*	သယမ္ဘူနံ *sayambh únan*	
Loc.	သယမ္ဘုသ္မိံ *sayambhusmin*	သယမ္ဘူသု *sayambhúsu*	
Voc.	(*as Nominative.*)		

REMARK.

Bhikkhavo, or *bhikkhave*, is written on the inscriptions *bhikhapá*  but a fac-simile reads  nearly the regular *vo* 

Second Declension.

§ 95 Feminines in *á*, like *kanyá* A VIRGIN.

	Sing.		Plur.	
Nom.	ကညာ *kanyá*		ကညာယော *kanyáyo*	ကညာ *kanyá*
Acc.	ကညံ *kanyan*		(*as Nominative.*)	
In. Ab.	ကညာယ *kanyáya*		ကညာဟိ *kanyáhi*	ကညာဘိ *kanyábhi.*
D. G.	ကညာယ ...		ကညာနံ *kanyánan*	
Loc.	ကညာယ ...	ကညာယံ *kanyáyan*	ကညာသု *kanyásu*	
Voc.	ကညေ *kanye*		(*as Nominative.*)	

§ 96. Feminines in *i*, like *ratti* NIGHT.

	Sing.		Plur.		
Nom.	ရတ္တိ *ratti*		ရတ္တိယော *rattiyo*	ရတ္တီ *rattí*	ရတ္တိ *ratti*
Acc.	တ္တိံ *rattin*		(*as Nominative.*)		
In. Ab.	ရတ္တိယာ *rattiyá*		ရတ္တီဟိ *rattihi*	ရတ္တီဘိ *rattibhi*	
D. G.	ရတ္တိယာ ...		ရတ္တီနံ *rattínan*		
Loc.	ရတ္တိယာ ...	ရတ္တိယံ *rattiyan*	ရတ္တီသု *rattísu*		

§ 97. Feminines in *i*, like *mati* WISDOM.

	Sing.		Plur.	
Nom.	မတိ *matí*		မတိယော *matiyo*	
Acc.	မတိံ *matin*		(*as Nominative,*)	
In. Ab.	မတိယာ *matiyá*	မတျာ *matyá*	မတီဟိ *matíhi*	မတီဘိ *m tıbhi*
D. G.	မတိယာ ...		မတီနံ *matínan*	
Loc.	မတိယံ *matiyan*	မတျုံ *matyun*	မတီသု *matísu*	

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§ 98. Feminines in *í*, like *nadí* A RIVER.

	Sing.		Plur.	
Nom.	နဒီ *nadí*		နဒီယော *nadíyo*	
Acc.	နဒီံ *nadín*		(*as Nominative.*)	
In. Ab.	နဒီယာ *nadíyá*		နဒီဟိ *nadíhi*	နဒီဘိ *nadíbhi*
D. G.	နဒီယာ ...		နဒီနံ *nadínan*	
Loc.	နဒီယာံ ...	နဒီယံ *nadíyan*	နဒီသု *nadísu*	

§ 99. Feminines in *u*, like *dhenu* A COW.

	Sing.		Plur.	
Nom.	ဓေနု *dhenu*		ဓေနူယော *dhenúyo*	ဓေနူ *dhenu*
Acc.	ဓေနုံ *dhenun*		(*as Nominative.*)	
In. Ab.	ဓေနုယာ *dhenuyá*		ဓေနူဟိ *dhenúhi*	ဓေနူဘိ *dhenúbhi*
D. G.	ဓေနုယာ ...		ဓေနူနံ *dhenúnan*	
Loc.	ဓေနုယာ ...	ဓေနုယံ *dhenúyan*	ဓေနူသု *dhenúsu*	

§ 100. Feminines in *ú*, like *vadhú* A DAUGHTER IN LAW.

	Sing.		Plur.	
Nom.	ဝဓူ *vadhú*		ဝဓုယော *vadhuyo*	ဝဓူ *vadhú*
Acc.	ဝဓုံ *vadhun*		(*as Nominative.*)	
In. Ab.	ဝဓုယာ *vadhuyá*		ဝဓူဟိ *vadhúhi*	ဝဓူဘိ *vadhúbhi*
D. G.	ဝဓုယာ ...		ဝဓူနံ *vadhúnan*	
Loc.	ဝဓုယာံ ...	ဝဓုယံ *vadhuyan*	ဝဓူသု *vadhúsu*	

Third Declention.

§ 101. Maculines in *a* increasing by *n*, like *puma* A MALE.

	Sing.		Plur.	
Nom.	ပုမာ *pumá*		ပုမာနော *pumáno*	
Acc.	ပုမံ *puman*		(*as Nominative.*)	
In. Ab.	ပုမာနာ *pumáno*	ပုမုနာ *pumuná*	ပုမာနေဟိ *pumánehi*	ပုမာနေဘိ *pumánebhi*
D. G.	ပုမာနော *pumáno*		ပုမာနံ *pumánan*	
Loc.	ပုမာနေ *pumáne*	ပုမေ *pume*	ပုမာသု *pumäsu*	ပုမေသု *pumesu* Voc. Sin. (*puman.*)

§ 102. Masculines in *á* increasing by *t*, *nt*, as *bhagavá* A LORD

	Sing.	Plur.	
Nom.	ဘဂဝါ *bhagavá*	ဘဂဝန္တေ *bhagavante*	ဘဂဝန္တော *bhagavanto*
Acc.	ဘဂဝန္တံ *bhagavantan*	(*as Nominative.*)	
In. Ab.	ဘဂဝတာ *bhagavatá*	ဘဂဝန္တေဟိ *bhagavantehi*	ဘဂဝန္တေဘိ *bhagavantebhi*
D. G.	ဘဂဝတော *bhagavato*	ဘဂဝတံ *bhagavatan*	
Loc.	ဘဂဝတိ *bhagavati*	ဘဂဝန္တေသု *bhagavantesu* (V. Sin. *bhagavan.*)	

§ 103. Neuters in *a* increasing by *s* like *mana* MIND.

	Sing.		Plur.	
Nom.	မနံ *manan*		မနာနိ *manáni*	မနာ *maná*
Acc.	(*as Nominative.*)		(*as Nominative.*)	
In. Ab.	မနသာ *manasá*		မနေဟိ *manehi*	မနေဘိ *manebhi*
D. G.	မနသော *manaso*		မနာနံ *manánan*	
Loc.	မနသိ *manasi*	မနေ *mane*	မနေသု *manesu* (V. Sin. *mana*, *maná*)	

§ 104 Neuters in *i*, like *aṭhi* A BONE.

Nom.	အဋ္ဌိ *aṭhi*		အဋ္ဌီနိ *aṭhíni* အဋ္ဌီ *aṭhí*
Acc.	အဋ္ဌိံ *aṭhin*		(*as Nominative.*)
In. Ab.	အဋ္ဌိနာ *aṭhiná*		အဋ္ဌီဟိ *aṭhíhi* အဋ္ဌီဘိ *aṭhíbhi*
D. G.	အဋ္ဌိနော *aṭhino*		အဋ္ဌီနံ *aṭhínan*
Loc.	အဋ္ဌိမှိ *aṭhihmi*	အဋ္ဌိသ္မိံ *aṭhismin*	အဋ္ဌီသု *aṭhísu*

§ 105 Neuters in *u*, like *áyu* AGE.

Nom.	အာယု *áyu*		အာယူနိ *áyúni* အာယူ *áyú*
Acc.	အာယုံ *áyun*		(*as No minative.*)
In. Ab.	အာယုနာ *áyuná*		အာယူဟိ *áyúhi* အာယူဘိ *áyúbhi*
D. G.	အာယုနော *áyuno*		အာယူနံ *áyúnan*
Loc.	အာယုမှိ *áyuhmi*	အာယုသ္မိံ *áyusmin*	အာယူသု *áyúsu*

§ 106. Masculines, or feminines increasing by *r*.
(*a.*) Like *bhatu* A BROTHER.

Nom.	ဘာတာ *bhátá*	ဘာတရော *bhátaro*
Acc.	ဘာတရံ *bhátaran*	(*as Nominative.*)
In. Ab.	ဘာတရာ *bhátará*	ဘာတရေဟိ *bhátarehi* ဘာတူဟိ *bhátuhi*
D. G.	ဘာတုနော *bhátuno*	ဘာတရာနံ *bhátaránan* ...တာနံ ...*tánan* ...တူနံ *tunan*
Abl.	ဘာတိတော *bhátito*	(*as Instrumentive.*)
Loc.	ဘာတရိ *bhátari*	ဘာတရေသု *bhátaresu*

(*b.*) Like *satthu* A TEACHER.

Nom.	သတ္ထာ *satthá*		သတ္ထာရော *sattháro*	
Acc.	သတ္ထာရံ *sattháran*		သတ္ထာရော *sattháro*	သတ္ထာရေ *satthare*
In. Ab.	သတ္ထာရာ *satthárá*		သတ္ထာရေဟိ *sattharehi*	သတ္ထာရေဘိ *sattharebhi*
D. G.	သတ္ထု *satthu*	သတ္ထုနော *satthuno*	သတ္ထာရာနံ *sattháránan*	သတ္ထာနံ *satthánan*
Loc.	သတ္ထရိ *satthari*		သတ္ထာရေသု *sattháresu*	

(*c.*) Like *pitu* A FATHER.

Nom.	ပိတာ *pitá*		ပိတရော *pitaro*	
Acc.	ပိတရံ *pitaran*	ပိတုရံ *pituran*	(*as Nominative*,)	
In. Ab.	ပိတရာ *pitará*		ပိတရေဟိ *pitarehi*	ပိတုဘိ *pitubhi*
D. G.	ပိတုနော *pituno*	ပိတု *pitu*	ပိတရာနံ *pitaránan*	ပိတာနံ *pitánan*
Loc.	ပိတရိ *pitari*		ပိတရေသု *pitaresu*	

(*d.*) Like *mátu* A MOTHER.

Nom.	မာတာ *mátá*		မာတရော *mátaro*		
Acc.	မာတရံ *mátaran*		မာတရော *mátaro*	မာတရေ *mátare*	
In. Ab.	မာတရာ *mátará*		မာတရေဟိ *mátarehi*	မာတရေဘိ *mátarebhi*	
D. G.	မာတုနော *mátuno*	မာတု *mátu*	မာတရာနံ *mátaránan*	မာတာနံ *mátánan*	မာတုနံ *mátunan*
Loc.	မာတရိ *mátari*		မာတရေသု *mátaresu*	မာတုသု *mátusu*	

Irregular Nouns

§ 107. **Masculines, in *i*, like** *sakhi* A FRIEND.

Nom.	သခါ *sakhá*	သခါယော *sakháyo*	သခါနော *sakháno*
Acc.	သခံ *sakhan* သခါနံ *sakhánan* သခါရံ *sakháran*	(*as Nominative.*)	
In. Ab.	သခိနာ *sakhiná*	သခါရေဟိ *sakhárehi*	သခေဘိ *sakhebhi*
D. G.	သခိဿ *sakhissa*	သခါရာနံ *sakhéránan*	သခီနံ *sakhínan*
Loc.	သခေ *sakhe*	သခါရေသု *sakháresu*	သခေသု *sakhesu*
Voc.	သခ သခါ သခိ သခီ *sakha sakhá sakhi* သခေ	(*as Nominative.*)	

§ 108. **Masculines in *á*, like** *rájá* A KING.

Nom.	ရာဇာ *rajá*		ရာဇာ *rájá*	ရာဇာနော *rájáno*	
Acc.	ရဇံ *rajan*	ရဇာနံ *rajánan*	ရာဇေ *ráje*	ရာဇာနော *rájáno*	
In. Ab.	ရာဇေန *rájená*	ရညာ *ranyá*	ရာဇေဟိ *rajehi*	ရာဇေဘိ *rájebhi*	ရာဇူဟိ *rájúhi*
D. G.	ရာဇိနော *rájino*	ရညော *rányo*	ရညံ *ranyan*	ရာဇာနံ *rájánan*	ရာဇူနံ *rájúnan*
Loc.	ရညေ *ranye*	ရာဇိနိ *rájini*	ရာဇေသု *rájesu*	ရာဇူသု *rájúsu*	

§ 109. **Masculines in o, like** *gó* AN OX.

Nom.	ဂေါ *go*		ဂါဝေါ *gávo*	ဂဝေါ *gavo*	ဂါဝီ *gárí*
Acc.	ဂါဝံ *gávan* ဂဝံ *gavan* ဂါဝုံ *gávun* ဂဝုံ *gavun*		(*as Nominative.*)		
In.	ဂါဝေန *gávena*	ဂဝေန *gavena*	ဂေါဟိ *gohi*	ဂေါဘိ *gobhi*	
D. G.	ဂါဝဿ *gávassa*	ဂဝဿ *gavassa*	ဂေါနံ *gonan*	ဂဝံ *gavan*	
Abl.	ဂါဝါ *gává*	ဂဝါ *gavá*		(*as Instrumentive.*)	
Loc.	*gáve*	*gave*	*gosu*	*gávesu*	*gavesu*

Adjectives

§ 110 Of first and second declensions, as *sabpa* ALL.

(*a.*) MASCULINE.

	Sing.		Plur.	
Nom.	သဗ္ဗော *sabpo*	သဗ္ဗကော *sabpuko*	သဗ္ဗေ *sabpe*	
Acc.	သဗ္ဗံ *sabpan*		(*as Nominative.*)	
Ins.	သဗ္ဗေန *sabpena*	သဗ္ဗသော *sabpaso*	သဗ္ဗေဟိ *sabpehi*	သဗ္ဗေဘိ *sabpebhi*
D.G.	သဗ္ဗဿ *sabpassa*		သဗ္ဗေသာနံ *sabpesanan*	သဗ္ဗေသံ *sabpesan*
Abl.	သဗ္ဗသ္မာ *sabpasmá*	သဗ္ဗတော *sabpato*	(*as Instrumentive.*)	
Loc.	သဗ္ဗသ္မိ *sabpasmí*		သဗ္ဗေသု *sabpesu*	

(*b.*) FEMININE.

	Sing.		Plur.	
Nom.	သဗ္ဗာ *sabpá*		သဗ္ဗာယော *sabpáyo*	သဗ္ဗာ *sabpá*
Acc.	သဗ္ဗံ *sabpan*		(*as Nominative.*)	
In. Abl.	သဗ္ဗာယ *sabpáya*		သဗ္ဗေဟိ *sabpehi*	သဗ္ဗေဘိ *sabpebhi*
D. G.	သဗ္ဗာယ *sabpáya*		သဗ္ဗာသာနံ *sabpásánan*	သဗ္ဗာသံ *sabpásan*
Loc.	သဗ္ဗာယ *sabpáya*	သဗ္ဗါယံ သဗ္ဗာသိ	သဗ္ဗာသု *sabpásu*	

(*c.*) NEUTER.

	Sing.		Plur.
Nom.	သဗ္ဗံ *sabpan*		သဗ္ဗာနိ *sabpáni*
Acc.	သဗ္ဗံ *sabpan*		သဗ္ဗာနိ *sabpáni*
Voc.	သဗ္ဗ *sabpa*	သဗ္ဗာ *sabpá*	သဗ္ဗာနိ *sabpani*

(*The other cases of the neuter are the same as the masculine.*)

§ 111. Adjectives of third, second, and first declensions, as *guṇava* POSSESSING GOOD QUALITIES.

(*a.*) MASCULINE.

	Sing.		Plur.	
Nom.	ဂုဏဝါ *guṇavá*	... ဝန္တာ *guṇavantá*	ဂုဏဝန္တော *guṇavanto*	... ဝန္တာ *guṇavantá*
Acc.	ဂုဏဝန္တံ *guṇavantan*		ဂုဏဝန္တေ *guṇavante*	
In. Ab.	ဂုဏဝတာ *guṇavatá*		... ဝန္တေဟိ *guṇavantehi*	
D. G.	ဂုဏဝတော *guṇavato*		... ဝန္တာနံ *guṇavantánan*	... ဝတံ *guṇavatan*
Loc.	ဂုဏဝတိ *guṇavati*		... ဝန္တေသု *guṇavantesu*	
Voc.	... ဝ *guṇava* ... ဝါ *guṇavá* ... ဝံ *guṇavan*		(*as Nominative.*)	

(*b.*) FEMININE.

	Sing.		Plur.	
Nom.	ဂုဏဝန္တီ *guṇavantí*	... ဝတီ *guṇavatí*	ဂုဏဝန္တီယော *guṇavantíyo*	... ဝန္တီ *guṇavantí*
Acc.	... ဝန္တိံ *guṇavantan*		(*as Nominative*)	
In. Ab.	... ဝန္တိယာ *guṇavantiyá*		ဝန္တီဟိ *guṇavantíhi*	
D. G.	... ...		... ဝန္တီနံ *guṇavantínan*	
Loc.	... ...	... ဝန္တိယံ *guṇavantiyan*	... ဝန္တီသု *guṇavantísu*	

(*c.*) NEUTER.

	Sing.	Plur.
Nom	ဂုဏဝံ *guṇavan*	ဂုဏဝန္တာနိ *guṇavantáni*
Acc.	ဂုဏဝန္တံ *guṇavantan*	(*as Nominative.*)

(*The other cases of the neuter are the same as the masculine.*)

Participles.

§ 112. Participles increasing by *t*, *nt*, as *pachan* COOKING.

(*a.*) MASCULINE.

	Sing.		Plur.	
Nom.	ပစံ *pachan*	ပစန္တော *pachanto*	ပစန္တာ *pachantá*	
Acc.	ပစန္တံ *pachantan*		ပစန္တေ *pachante*	
Ins.	ပစန္တေန *pachantena*	ပစတာ *pachatá*	ပစန္တေဟိ *pachantehi*	ပစန္တေဘိ *pachantebhi*
D. G.	ပစန္တဿ *pachantassa*	ပစတော *pachato*	ပစန္တာနံ *pachantánan*	ပစတံ *pachatan*
Abl.	ပစန္တမှာ *pachantahmá* *pachantasmá*	ပစတာ *pachatá* ပစန္တသ္မာ	(*as Instrumentive.*)	
Loc.	ပစန္တသ္မိံ *pachantasmi* *pachantahmi*	ပစတိ *pachati* *pachante*	ပစန္တေသု *pachantesu*	

(*b.*) FEMININE.

	Sing.		Plur.	
Nom.	ပစန္တီ *pachantí*		ပစန္တီယော *pachantíyo*	ပစန္တီ *pachantí*
Acc.	ပစန္တိံ *pachantin*		(*as Nominative.*)	
In. Ab.	ပစန္တိယာ *pachantiyá*		ပစန္တီဟိ *pachantíhi*	ပစန္တီဘိ *pachantíbhi*
D. G.	...		ပစန္တီနံ *pachantínan*	
Loc.	...	ပစန္တိယံ *pachantiyan*	ပစန္တေသု *pachantesu*	

(*c.*) NEUTER.

	Sing.	Plur.
Nom.	ပစံ *pachan*	ပစန္တိ *pachanti*
Acc.	ပစန္တံ *pachantan*	(*as Nominative.*)

(*The other cases of the neuter are the same as the masculine.*)

Numeral Adjectives.

§ 113. *Eka* ONE.

	Mas.		Fem.	Neut.
Nom.	ဧကော *eko*		ဧကာ *ekā*	ဧကံ *ekan*
Acc.	ဧကံ *ekan*		ဧကံ *ekan*	(*Other cases like the masculine.*)
Ins.	ဧကေန *ekena*		ဧကာယ *ekáya*	
D. G	ဧကဿ *ekassa*		...	
Abl.	ဧကသာ *ekasá*	ဧကတော *ekato*	...	
Loc.	ဧကသ္မိ *ekasmi*		...	

§ 114. *Dwi* TWO, of all genders.

Nom.	*dwe*	*duve*	ဒွေ	ဒုဝေ
Acc.	...	... *dwayan*	... ...	ဒွယံ
Ins.	*dwihi*	*dwayena*	ဒွိဟိ	ဒွယေန
D. G.	*dwinnan*	*duvinnan*	ဒွိန္နံ	ဒုဝိန္နံ
Abl	*dwihi*		ဒွိဟိ	
Loc.	*dwisu*		ဒွိသု	

§ 115. *Ti* THREE.

	Mas.			Fem.	Neut.
No. Ac.	တယော *tayo*			တိဿော *tisso*	တီဏိ *tini*
In. Ab.	တီဟိ *tihi*			တီဟိ *tihi*	(*Other cases as masculine.*)
D. G.	တိန္နံ *tinnan*	တိဏ္ဏံ *tinnan*	တိဏ္ဏန္နံ *tinnannan*	တိဿန္နံ *tissannan*	
Loc.	တီသု *tisu*			တီသု *tisu*	

§ 116. *Chatu* FOUR

	Mas.	Fem.	Neut.
	စတ္တာရော	စတဿော	စတ္တာရိ
No. Ac	*chattáro*	*chatasso*	*chattári*
	စတူဟိ	စတူဟိ	
In. Ab.	*chatuhi*	*chatuhi*	(*Other cases as masculine.*)
	စတုန္နံ	စတဿာနံ	
D. G.	*chatunnan*	*chatassánan*	
	စတူသု	စတူသု	
Loc.	*chatusu*	*chatusu*	

§ 117. *Panycha* FIVE. of all genders.

No. Ac.	*panycha*	ပဉ္စ
In. Ab.	*panychahi*	ပဉ္စဟိ
D. G.	*panychannan*	ပဉ္စန္နံ
Loc.	*panychasu*	ပဉ္စသု

§ 118. *Ekunavisati* NINETEEN, declined in the feminine, but of all genders.

Nom.	*ekunavisati*	ဧကူနဝီသတိ	
Acc.	*ekunavisatin*	ဧကူနဝီသတိံ	
Is. Ab. D. G.	*ekunavisatiyá*	ဧကူနဝီသတိယာ	
Loc.	... *-satiyan*	...	—သတိယံ

§ 119. *Ekunasata* NINETY NINE, declined in the neuter, but of all genders.

No. Ac.	*ekunasatan*		ဧကူနသတံ	
Ins.	*ekunasatena*		ဧကူနသတေန	
D. G.	*ekunasatassa*		ဧကူနသတဿ	
Abl.	*ekunasatasmá*	*—satahmá*	ဧကူနသတသ္မာ	—သတမှာ
Loc.	*ekunasatasmi*	*—satahmi*	ဧကူနသတသ္မိ	—သတမှိ
Voc.	*ekunasata*		ဧကူနသတ	

Pronouns.

§ 120 The First Personal Pronoun *ahma* I.

Singular.

Nom.	*ahan*	အဟံ
Acc.	*man* *maman*	မံ မမံ
Ins.	*mayá* *me*	မယာ မေ
D. G.	*mama* *me* *maman* *ahman* *mahyan* *mayyan*	မမ မေ မမံ အမှံ မယှံ မယျံ
Abl.	*mayá*	မယာ
Loc.	*mayi*	မယိ

Plural.

Nom.	*ahme* *ahman* *ahmanan* *mayan* *no*	အမှေ အမှံ အမှနံ မယံ နော
Acc.	*ahme* *ahman* *ahmanan* *ahmákan* *no*	အမှေ အမှံ အမှနံ အမှာကံ နော
In. Ab.	*ahmehi* *no*	အမှေဟိ နော
D. G.	*ahmákan* *no*	အမှာကံ နော
Loc.	*ahmesu*	အမှေသု

§ 121. The Second Personal Pronoun *tuhma* THOU.

Singular.

Nom.	*twan* *tuvan* *tuhman* *twayá* *tuyá*	တွံ တုဝံ တုမှံ တွယာ တုယာ
Acc.	*twan* *tuvan* *tavan* *tan*	တွံ တုဝံ တဝံ တံ
Ins.	*tayá* *te*	တယာ တေ
D. G.	*tava* *te* *tuhman* *tuhyan*	တဝ တေ တုမှံ တုယှံ
Abl.	*tayá*	တယာ
Loc.	*tayi* *twayi*	တယိ တွယိ

Plural.

Nom.	*tuhme* *tuhman* *vo*	တုမှေ တုမှံ ဝေါ
Acc.	*tuhme* *tuhman* *tuhmákan* *vo*	တုမှေ တုမှံ တုမှာကံ ဝေါ
In. Ab.	*tuhmehi* *vo*	တုမှေဟိ ဝေါ
D. G.	*tuhmákan* *vo*	တုမှာကံ ဝေါ
Loc.	*tuhmesu*	တုမှေသု

§ 122. The Third Personal Pronoun *ta na* HE, SHE, IT; also demonstrative THIS, THAT, THE.

Singular.

	Mas.		Fem.		Neut.
Nom.	သော *so*		သာ *sá*		တံ နံ *tan nan*
Acc.	တံ *tan*	နံ *nan*	တံ *tan* နံ *nan*		တံ နံ *tan nan*
Ins.	တေန *tena*	နေန *nena*	တာယ *táya*	နာယ *náya*	(*Other cases*
D. G.	တဿ *tassa*	နဿ *nassa*	တာယ တဿာ တိဿာ တိဿာယ နာယ *táya tassá tissá tissáyá náya*		*as masculine.*)
	တသ္မာ တမှာ နသ္မာ				
Abl.	နမှာ တတော *tasmá tahmá nasmá nahmá tato*		တာယ *táya*	နာယ *náya*	
Loc.	တသ္မိံ တမှိ တယိ နသ္မိံ နမှိ *tasmin tahmi tayi nasmin nahmi*		တာယ *táya*	တဿံ *tassan*	တိဿံ *tissan*

Plural.

	Mas.		Fem.		Neut.
Nom.	တေ *te*	နေ *ne*	တာ *tá*	နာ *ná*	တာနိ *táni*
Acc.	တေ *te*	နေ *ne*	တာ *tá*	နာ *ná*	တာနိ *táni*
In. Ab.	တဟိ တဘိ *tahi tabhi*	နာဟိ နာဘိ *náhi nábhi*	တာဟိ တာဘိ *táhi tábhi*	နာဟိ နာဘိ *náhi nábhi*	(*Other cases as masculine.*)
D. G.	တေသံ တေသာနံ *tesan tesánan*	နေသံ နေသာနံ *nesan nesánan*	တာသံ *tásan*	တာသာနံ *tásánan*	
Loc.	တေသု *tesu*	နေသု *nesu*	တေသု *tesu*	တာသု *tásu*	နေသု *nesu*

§ 123. **The Demonstrative Pronoun** *eta* THIS, THAT.

(*a.*) MASCULINE.

	Sing.	Plur.
Nom.	ဧသော *eso*	ဧတေ *ete*
Acc.	ဧတံ *etan*	ဧတေ *ete*
Ins.	ဧတေန *etena*	ဧတေဟိ *etehi*
D. G.	ဧတိဿ *etissa*	ဧတေသံ *etesan*
Abl.	ဧတသ္မာ *etasmá*	ဧတေဟိ *etehi*
Loc.	ဧတသ္မိံ *etasmin*	ဧတေသု *etesu*

(*b.*) FEMININE.

	Sing.	Plur.
Nom.	ဧသာ *esá*	ဧတာ *etá*
Acc.	ဧတံ *etan*	ဧတာ *etá*
In. Ab.	ဧတာယ *etáya*	ဧတာဟိ *etáhi*
D. G.	ဧတာယ ဧတိဿာ ဧတိဿာယ *etáya etissá etissáya*	ဧတာသံ *etásan*
Loc.	ဧတာယံ ဧတိဿံ *etáyan etissan*	ဧတာသု *etásu*

(*c.*) NEUTER.

	Sing.	Plur.
Nom.	ဧတံ *etan*	ဧတာနိ *etáni*
Acc.	ဧတံ *etan*	ဧတာနိ *etáni*

The other cases of the neuter are the same as the masculine.)

§ 124. The Demonstrative Pronoun *ima* THIS.

(*a.*) MASCULINE.

	Sing.				Plur.		
Nom.	အယံ *ayan*				ဣမေ *ime*		
Acc.	ဣမံ *iman*				ဣမေ *ime*		
Ins.	ဣမိနာ *iminá*	အနေန *anena*			ဣမေဟိ *imehi*	ဧဟိ *ehi*	
D. G.	ဣမဿ *imassa*	ဣမိဿ *imissa*	အဿ *assa*		ဣမေသံ *imesan*	ဣမေသာနံ *imesánan*	ဧသံ *esan*
Abl.	ဣမသ္မာ *imasmá*	အသ္မာ *asmá*	ဣမမှာ *imahmá*		ဣမေဟိ *imehi*	ဧဟိ *ehi*	
Loc.	ဣမသ္မိံ *imasmin*	အသ္မိံ *asmin*	ဣသ္မိံ *ismin*	ဣမမှိ *imahmi*	ဣမေသု *imesu*	ဧသု *esu*	

(*b.*) FEMININE.

	Sing.				Plur.	
Nom.	အယံ *ayan*				ဣမာ *imá*	
Acc.	ဣမံ *iman*				ဣမာ *imá*	
In. Ab.	ဣမာယ *imáya*				ဣမေဟိ *imehi*	
D. G.	ဣမာယ *imáya*	ဣမိဿာ *imissá*	ဣမိဿာယ *imissáya*	အဿာ *assá*	ဣမာသံ *imásan*	ဣမာသာနံ *imásánan*
Loc.	ဣမာယံ *imáyan*	ဣမိဿံ *imissan*	အဿံ *assan*		ဣမာသု *imásu*	

(*c.*) NEUTER.

	Sing.	Plur.
Nom.	ဣဒံ *idan*	ဣမာနိ *imáni*
Acc.	ဣဒံ *idan*	ဣမာနိ *imáni*

(*The other cases of the neuter are the same as the masculine.*)

§ 125. **The Demonstrative Pronoun** *amu* THIS.

(*a.*) MASCULINE.

	Sing.			Plur.	
Nom.	အမုကော *amuko*	အသု *asu*	အသုကော *asuko*	အမူ *amú*	
Acc.	အမုံ *amun*			အမူ *amú*	
In. Ab.	အမုနာ *amuná*			အမူဟိ *amûhi*	
D. G.	အမုဿ *amussa*			အမူသံ *amúsan*	အမူသာနံ *amúsánan*
Loc.	အမုသ္မိံ *amusmin*			အမူသု *amúsu*	

(*b.*) FEMININE.

	Sing.		Plur.	
Nom.	အမုကော *amuko*	အသု *asu*	အမုယော *amuyo*	
Acc.	အမုံ *amun*		အမုယော *amuyo*	
In. Ab.	အမုယာ *amuyá*		အမူဟိ *amúhi*	
D. G.	အမုယာ *amuyá*	အမုဿာ *amussá*	အမူသံ *amúsan*	အမူသာနံ *amúsánan*
Loc.	အမုယံ *amuyan*	အမုဿံ *amussan*	အမူသု *amúsu*	

(c.) NEUTER.

	Sing.	Plur.
Nom.	အဒုံ *adun*	အမုနိ *amuni*
Acc,	အဒုံ *adun*	အမုနိ *amuni*

(*The other cases of the neuter are the same as the masculine.*)

§ 126. The Relative Pronoun *ya* WHO, THAT, WHICH, WHAT.

(*a.*) MASCULINE.

	Sing.		Plur.	
Nom.	ယော *yo*	ယကော *yako*	ယေ *ye*	
Acc.	ယံ *yan*		ယေ *ye*	
Ins.	ယေန *yena*		ယေဟိ *yehi*	
D. G.	ယဿ *yassa*		ယေသံ *yesan*	ယေသာနံ *yesánan*
Abl.	ယသ္မာ *yasmá*		ယေဟိ *yehi*	
Loc.	ယသ္မိံ *yasmin*		ယေသု *yesu*	

(*b.*) FEMININE.

	Sing.	Plur.	
Nom.	ယာ *yá*	ယာ *yá*	
Acc.	ယံ *yan*	ယာ *yá*	
In. Ab.	ယာယ *yáya*	ယာဟိ *yáhi*	
D. G.	ယဿာ *yassá*	ယာသံ *yásan*	ယာသာနံ *yásánan*
Loc.	ယဿံ *yassan*	ယာသု *yásu*	

(*c.*) NEUTER.

	Sing.	Plur.
Nom.	ယံ *yan*	ယာနိ *yáni*
Acc.	ယံ *yan*	ယာနိ *yáni*

(*The other cases of the neuter are the same as the the masculine.*)

§ 127. The Interrogative Pronoun *kin* WHO, WHICH, WHAT.

(*a.*) MASCULINE.

	Sing.	Plur.	
Nom.	ကော *ko*	ကေ *ke*	
Acc.	ကံ *kan*	ကေ *ke*	
Ins.	ကေန *kena*	ကေဟိ *kehi*	
D. G.	ကဿ *kassa*	ကေသံ *kesan*	ကေသာနံ *kesánan*
Abl.	ကသ္မာ *kasmá*	ကေဟိ *kehi*	
Loc.	ကသ္မိံ *kasmin*	ကေသု *kesu*	

(*b.*) FEMININE.

	Sing.	Plur.	
Nom.	ကာ *ká*	ကာ *ká*	
Acc.	ကံ *kan*	ကာ *ká*	
In. Ab.	ကာယ *káya*	ကာဟိ *káhi*	
D. G.	ကာယ *káya*	ကာသံ *kásan*	ကာသာနံ *kásánan*
Loc.	ကာယ *káya*	ကာသု *kásu*	

(*c.*) NEUTER.

	Sing.	Plur.
Nom.	ကိံ *kin*	ကာနိ *káni*
Acc.	ကံ *kan*	ကာနိ *káni*

(The other cases of the neuter are the same as the masculine.)

Rock-cut Declension.

§ 128. As First Declension in final *a*.

(*a.*) MASCULINE.

Singular.

Nom.	𑀚𑀦𑁄	*jano*	a man
Acc.	𑀥𑀁𑀫𑀁	*dhamman*	the law
Ins.	𑀥𑀁𑀫𑁂𑀦	*dhammena*	by the law.
D. G.	𑀥𑀁𑀫𑀲	*dhammassa*	of, or, to the law
Loc.	𑀥𑀁𑀫𑁂	*dhamme*	in the law
...	𑀯𑀺𑀚𑀺𑀢𑀫𑁆𑀳𑀺	*vijitehmi*	in the conquered [country]
...	𑀯𑀺𑀚𑀺𑀢𑀁𑀲𑀺	*vijitansi*	... ...
Voc.	𑀭𑀚𑀓𑀸	*rajaká*	O king's follower!

Plural.

Nom.	𑀭𑀚𑀓𑀸	*rajaká*	king's followers
Ins.	𑀧𑀝𑀺𑀯𑁂𑀲𑀺𑀬𑁂𑀳𑀺	*paṭivesiyehi*	by neighbours
D. G.	𑀫𑀦𑀼𑀲𑀸𑀦𑀁	*manusánan*	to, or, of men
Loc.	𑀧𑀣𑀲𑀼	*pathasu*	in the paths

(*b.*) NEUTER.

Singular.

Nom.	𑀅𑀦𑀼𑀧𑁄𑀲𑀣𑀁	*anuposathan*	the Buddhist Sabbath
Acc.	𑀲𑀼𑀔𑀁	*sukhan*	pleasure

Plural.

Nom.	𑀫𑀽𑀮𑀸𑀦𑀺	*múláni*	roots
Acc.	𑀖𑀭𑀺𑀲𑁆𑀢𑀸𑀦𑀺	*gharistáni*	householders

§ 129. As Second Declension—FEMININE.

Singular.

Nom.	𑀚𑀢𑀼𑀓𑀸	*jatuká*	a bat
In. Ab.	𑀏𑀢𑀸𑀬	*etáya*	by, or, from this.
D. G.	𑀪𑀺𑀙𑀦𑀺𑀬𑀸	*bhichhaniyá*	to, or, of a priestess.
Loc.	𑀢𑁄𑀲𑀮𑀺𑀬𑀁	*tosaliyan*	in Tosali

§130. As Third Declension—MASCULINE.

Singular.

Nom.	𑀭𑀸𑀚𑀸	*rájá*	a king
Ins.	𑀭𑀸𑀜𑀸	*rányá*	by a king
D. G.	𑀭𑀜𑁄	*ranyo*	to, or, of a king
Abl.	𑀫𑀼𑀔𑀢𑁄	*mukhato*	from the mouth
Loc.	𑀧𑀺𑀢𑀭𑀺	*pitari*	in a father

Plural.

Nom.	𑀭𑀸𑀚𑀸𑀦𑁄	*rájáno*	kings

§ 131. As the numeral TWO.

Nom.	𑀤𑁆𑀯𑁂 𑀤𑀼𑀯𑀸	*dwe duva*	two
Ins.	𑀤𑀼𑀯𑁂𑀳𑀺	*duvehi*	by two

§ 132. As the First Personal Pronoun I.

Singular.

Nom.	𑀅𑀳𑀁	*ahan*	I
Ins.	𑀫𑁂 𑀫𑀬𑀸	*me mayá*	by me
D. G.	𑀫𑁂 𑀫𑀫	*me mama*	to, or, of me: my

CHAPTER. IV.

DECLENSION OF NOUNS.

The Pali has three genders, masculine, feminine, and neuter; and two numbers, singular, and plural. It differs from the Sanskrit, as the Latin differs from the Greek, in the absence of a dual number.

The Pali, like the Sanskrit, has eight cases, the nominative, the accusative, the instrumentive, the dative, the ablative, the genitive, the locative, and the vocative. The instrumentive and locative, unknown to Greek or Latin, express relations denoted by *by*, and *in*.

In Greek there are three sets of terminations to mark the distinctions of case, and hence three declensions; in Latin there are five, and therefore five declensions. Kachchayano gives one set of terminations, so according to his grammar, Pali has only one declension. The native Sanskrit grammarians also give a single set of case terminations, which are here furnished for comparison.

§ 138. Kachchayano's case terminations.

	Singular.		Plural.	
	PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom.	သိ SI	सि SI	ယော YO	जस् JAS
Acc.	အံ AN	अम् AM	ယော YO	शस् SHAS
Ins.	နာ NÁ	टा TA	ဟိ HI	भिस् BHIS
Dat.	သ SA	ङे NGE	နံ NAN	भ्यस् BHYAS
Abl.	သ္မာ SMÁ	ङसि NGASI	ဟိ HI	भ्यस् BHYAS
Gen.	သ SA	ङस् NGAS	နံ NAN	आम् ÁM
Loc.	သ္မိံ SMIN	ङि NGI	သု SU	सुप् SUP

The vocative is not considered by Kachchayano, nor by the native Sanskrit grammarians, an independent case, but as included in the nominative.

These terminations unaltered are never found attached to any noun. *Si*, for instance, is always rejected from the nominative, and some other affix substituted. In Sanskrit the *i* of *Si* is rejected together with *j*, *sh*, *t*, *ng*, *p*.* By writers later than Kachchayano, each changed set of terminations has been erected into a separate declension, and hence fifteen declensions have been furnished for Pali nouns.

In the preceding Tables of Declension are given all the different forms of Pali nouns, adjectives, and pronouns; and an examination of them will show, that they may be all conveniently classed under three declensions.

Masculine and neuter nouns in *a* final, § 89. 90, furnish one well marked set of terminations, and may be compared with the Sanskrit as below.

§ 134. Nouns in *a* final. (*1.*) Masculine.

	Singular.		Plural.	
	PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom.	ော O	ः AH	ာ Á	ाः ÁH
Acc.	ံ N	ं N	ေ E	ान् ÁN
Ins.	ေန ENA	ेन ENA	ေဟိ ေဘိ ာဟိ EHI EBHI ÁHI	ैः AIH
Dat.	ဿ SSA	ाय ÁYA	ာနံ ÁNAN	ेभ्यः EBHYAH
Abl.	သ္မာ မှာ SMÁ HMÁ	ात् ÁT	(*as Ins.*)	(*as Dat.*)
Gen.	(*as Dat.*)	स्य SYA	(*as Dat.*)	ानाम् ÁNÁN
Loc.	ေ မှိ သ္မိံ E HMI SMIN	े E	ေသု ာသု ESU ÁSU	ेषु ESHU
Voc.	အ ာ A Á	अ A	(*as Nom.*)	(*as Nom.*)

*See Yates's Sanskrit Grammar, page 409.

(*b.*) Nouns in *a* final; Neuter.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	ံ N	ं N	ာနိ ÁNI	ानि ÁNI
Acc.	ं N	ံ N	ာနိ ÁNI	ानि ÁNI

သ္မိံ SMIN, သ္မိ SMI, သ္မီ SMÍ, သ္မီံ SMÍN, most usually သ္မိ SMÍ, are all found in manuscripts in Burmah, for the locative singular.

While there are many points of resemblance, it will be seen that the differences between Pali and Sanskrit are very considerable. In the masculine singular they agree in the accusative, instrumentive, genitive, one form of the locative, and one form of the vocative. In the plural they are nearly alike in the ablative, genitive, and one form of the locative; and in the nominative, and accusative singular and plural of the neuter they are identical.

In other instances however they differ widely. In Pali the ablative plural is the same as the instrumentive, while in Sanskrit it is the same as the dative, from which it differs in Pali; and the dative and genitive, both singular and plural, are the same in Pali, while they differ in Sanskrit. Stork* makes the dative and genitive in Pali to differ, and gives *áya* in this declension for the dative singular, identical with the Sanskrit; but this is correct only as an exception The rule is that *áya* marks the dative singular of feminine forms, but not masculines; and the declension which has *áya* for the dative makes the genitive also in *áya*.

Kachchayano however in the 58th rule of his Second Book, gives some exceptions, in which after bases in *a* neuter, the dative singular is made by *áya*; but only when signifying *for*. These exceptions Kachchayano illustrates in the following sentence.

အတ္ထာယ, ဟိတာယ, သုခါယ ဒေဝမနုဿာနံ, ဗုဒ္ဓေါ
atthâya, hitâya, sukhâya devamanussánan, buddho
လောကေ ဥပ္ပဇ္ဇတိ. *loke upajjati*

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*See "GRAMMATICÆ PALICÆ specimen alterum," page 7.

"For the well being, for the advantage, for the happiness of men and devas, Buddha was manifested in the world."

The correspondences between the Pali and the Sanskrit declinations though more numerous, are not more striking, than the correspondences between the Pali and the classical languages.

In all the masculine declensions in Greek, *s* is the final of the nominative singular, and according to Kachchayano, *si* was the original form in Pali. The neuter nominative singular, both Greek and Pali, is marked by *n*; and all the accusative singulars it Greek end in *n*, and so they do in Pali. The genitive singular of the third declension in Greek is *os*, in Pali it here is *sso*, and originally *sa* in Kachchayano's table, and on Asoko's inscriptions. The genitive plural always ends in *on* in Greek, and in Pali always in *an*. So the mark of the Latin ablative plural *ibus*, has its counterpart in the Pali *ebhi*.

The feminine forms of § 95—100 furnish a second clearly characterized declension. The terminations are given below.

§ 135. Nouns in *á i í u ú* feminine.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	Á I Í U Ú	Á I Í U	ယော YO	याः YÁH
Acc.	ံ N	ं N	ယော YO	याः YÁH
Ins.	ယ YA ယာ YÁ	या YÁ	ဟိ HI ဘိ BHI	भिः BHIH
Dat.	... ...	यै YAI	နံ NAN	भ्यः BHYAH
Abl.	... ...	याः YÁH	(as Ins.)	(as Dat.)
Gen.	... ...	...	(as Dat.)	नां NÁN
Loc.	... ... ယံ YAN	यां YÁN	သု SU	सु SU षु ÇHU
Voc.	ေ E &c.	ए E &c.	(as Nom.)	(as Nom.)

The five oblique cases of the singular are the same in Pali; while they all differ in Sanskrit, but the difference is only in the vowel, the consonant *y* is the principal part of the termination in both languages. In Pali when the base ends in *á*, the *y* of the termination has *a* short, but when it ends in any other vowel, the *a* of the *y* is long, a distinction not made in Sanskrit. The Pali has a second form for the locative in *yan*, and this, it will be seen is identical with the Sanskrit form.

The forms in § 101—103. afford a third well defined declension, in which the root, out of the nominative case, is increased by a consonant, like many nouns of the third declension in Greek.

Sanskrit nouns that end in consonants are disposed of, in Pali in two ways. One class adds the vowel *a* to the consonant, and then follows the First Declension. द्वार् *dwár* "a door", in Pali is ဒွါရ *dwára*. In some instances, as मास् *más*, Pali မာသ *mása*, "a month", the Sanskrit has the Pali form also, मास *mása*

Another class drops the consonant in the nominative case, but introduces it in the oblique cases. Such are the nouns that appear in § 101—103.

§ 136. Nouns increasing in the oblique cases.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	ာ Á A		ော O	ः AH
Acc.	ံ N	ं N	(as Nom.)	(as Nom.)
Ins.	ာ Á	ा A	ေဟိ ေဘိ EHI EBHI	भिः BHIH
Dat	ော O	े E	ာနံ ÁNAN	भ्यः BHYAH
Abl.	(as Ins.)	ः AH	(as Ins.)	(as Dat.)
Gen.	(as Dat.)	(as Abl.)	(as Dat.	ां ÁN
Loc.	ေ E	ि I	ေသု ာသု ESU ÁSU	सु SU
Voc.	ံ ာ N Á A	(as Nom.)	(as Nom.)	(as Nom.)

In Pali ဘဂဝါ "Lord", is भगवत् *bhagavat* in Sanskrit,* and မန *mana*, "mind" is मनस् *manas* in Sanskrit. They belong to the class of nouns, denominated by Max Müller, "Nouns with changable bases." Thus ပုမာ *pumá*, "a male, has two bases, ပုမ *puma*, and ပုမာန *pumána*. In Sanskrit this word has three bases, पुमांस् पुम् पुंम् *pumans*, *pum*, *puns*, and an *s* is found in two, which does not appear in Pali, where it signifies "male," and not "man", as sometimes defined in Sanskrit.

In this declension there is a closer resemblance between the Pali and the Sanskrit, than in the others, but there is a wide difference in the dative and genitive. The Pali too has more forms than the Sanskrit, especially the third declension In the singular the ablative has two different forms, the locative three, and the vocative two. In the plural it has three forms for the instrumentive and ablative, and two for the locative, while in each case the Sanskrit has but one form.

Were all the Pali nouns comprised in the above three classes, the propriety of dividing them into three declensions would be unquestioned, and the declensions might be distinguished, by the genitive singular, as in Greek, thus:

I	Declension, genitive singular ends in		SSA.
II	...	...	YA
III	...	...	O

But there are several other classes of nouns which it is not so clear what disposition had best be made of them. Thus masculines in *i*, *í*, *u*, *ú*, § 91—94, occilate between the first and third declensions, like many objects in the kingdom of nature, which seem to claim relationship with two families, standing where the

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*Wilson defines भगवन् *bhagavan*, "One of the generic titles of a *Jina*, or *Jaina* deified sage." In Pali, ဘဂဝါ *bhagavá* declined as in § 102. with a second base ဘဂဝတ *bhagavata* is one of the titles of Gaudama, and it is found thus declined in the inscription at Byrat, where it reads:

𑀪𑀕𑀯𑀢𑀸 𑀩𑀼𑀥𑁂𑀦 𑀪𑀸𑀲𑀺𑀢𑁂 *bhagavatá budhena bhasite*

"Was spoken by the Lord Budha."

two circles touch each other. They might be made to constitute a separate declension, or they might be classed as a section of either the first or third. They are here placed in the first declension with which they agree in every case, in one form in which they are declined, excepting the instrumentive and ablative singular, and the nominative and accusative plural; and sometimes they are the same in the ablative.

They agree with the third declension in making the instrumentive and ablative in *á*, and in having a second form of the dative and genitive singular in *o*, besides the regular one in *ssa*. They correspond to *Heteroclites* in Greek. When declined with the genitive singular in *ssa*, they are of the first declension, but when they make it in *o*, they are of the third. It is only necessary to note that besides the forms given in § 91—94, there are also found:

§ 137. Redundant forms of masculines in *i*, *í*, *u*, *ú*.

(*a*.) Dative and genitive singular.

အဂ္ဂိနော	ဒဏ္ဍီနော	ဘိက္ခုနော	သယမ္ဘူနော
aggino	*daṇḍíno*	*bhikkhuno*	*sayambhúno*

Stork gives *o* as the only termination of the genitive singular, in these nouns, and omits it in the dative altogether.*

(*b*.) Ablative singular.

အဂ္ဂိသ္မာ	ဒဏ္ဍီသ္မာ	ဘိက္ခုသ္မာ	သယမ္ဘူသ္မာ
aggismá	*daṇḍísmá*	*bhikkhusmá*	*sayambhúsmá*
အဂ္ဂိမှာ	ဒဏ္ဍီမှာ	ဘိက္ခုမှာ	သယမ္ဘူမှာ
aggihmá	*daṇḍíhmá*	*bhikkhuhmá*	*sayambhúhmá*

In like manner many nouns of the third declension, besides the forms given in the paradigms, § 101—105, have redundant forms in the singular conformed to the declension of *purisa*, § 89. For example; *manas*, MIND, declined on the base *mana*, without taking *s*, is declined:

Ins. မနေန *manena* Dat. Gen. မနဿ *manassa*

Abl. မနသ္မာ မနမှာ *manasmá* *manahmá*

*See "GRAMMATICÆ PALICÆ specimen alterum," page 29.

§ 138. *Bhagavá* A LORD, besides the forms given in § 102, is also declined, out of the nominative case, on the base *bhagavanta*, like *purisa* of the first declension, thus:

	Singular.	Plural.	
Nom.	ဘဂဝါ *bhagavá*	ဘဂဝန္တော *bhagavanto*	ဘဂဝန္တာ *bhagavantá*
Acc.	ဘဂဝန္တံ *bhagavantaṇ.*	ဘဂဝန္တေ *bhagavante*	
Ins.	ဘဂဝန္တေန *bhagavantena*	ဘဂဝန္တေဟိ *bhagavantehi*	ဘဂဝန္တေဘိ *bhagavantebhi*
D. G.	ဘဂဝန္တဿ *bhagavantassa*	ဘဂဝန္တာနံ *bhagavantánaṇ*	
Abl.	ဘဂဝန္တသ္မာ ဘဂဝန္တမှာ *bhagavantasmá ... vantahmá*	(*as Instrumentive.*)	
Loc.	ဘဂဝန္တသ္မိံ *bhagavantasmin* ဘဂဝန္တမှိ *bhagavantahmi*	ဘဂဝန္တေ *bhagavante* ဘဂဝန္တေသု *bhagavantesu*	
Voc.	ဘဂဝါ *bhagavá* ဘဂဝ *bhagava* ဘဂဝံ *bhagavan*	(*as Nominative.*)	

Nouns increasing by *r*, or that have a second base in which *r* appears, form a complete class in themselves, and might be treated as a separate declension, but there seems to be no sufficient reason for separating them from the third.

§ 139. Besides the forms given in the tables, certain nouns of agency are declined after the form of *satthu* A TEACHER; as:

ကတ္တု *kattu* A DOER. ဝတ္တု *vattu* A SPEAKER.

These nouns have a redundant form of the dative and genitive singular in *ssa*, like the first declension, as:

သတ္ထုဿ	*satthussa,*	to or of	A TEACHER.
ကတ္တုဿ	*kattussa*	... ...	A DOER.
ပိတုဿ	*pitussa*	... ...	A FATHER.
မာတုဿ	*mátussa*	... ...	A MOTHER.
ဘာတုဿ	*bhátussa*	... ...	A BROTHER.

§ 140. Occasionally the ablative singular is made by *ito.* as:

မာတိတော	*mátito,*	from	A MOTHER,
ပိတိတော	*pitito,*	...	A FATHER,
ဘာတိတော	*bátito,*	...	A BROTHER,
ဓိတိတော	*dhítito,*	...	A DAUGHTER,
ဒုဟိတိတော	*duhitito,*	...	A DAUGHTER.

Clough declines *mátu* A MOTHER, in the singular number, on the model of the second declension, making the instrumentive, dative, genitive, and ablative, *mátuyá**, but no such forms are given by Kachchayano, and they have probably been introduced into the language since his grammar was written.

In the Pali books the nominative plural is sometimes used for the singular, as:

မယျံမာရော	*mayyan máro*	"My mother."
တုယှံမာရော	*tuhyan máro*	"Thy mother."

These nouns of relationship in Sanskrit make their finals in ऋ *ṛi,* while the nouns of agency correspond to Sanskrit nouns made by the affix तृ *tṛi.*

§ 141. There is so little diversity in the feminine forms in § 95-100, that no exception can be taken to making them a single declension. The apparent irregularity of *mati* WISDOM is the result of permutation. The final *i* of the base is elided, and the *y* of the affix is compounded with the last consonant of the base. So also, among others;

ပထဝီ ရတိ *pathaví* THE EARTH, *rati* PLEASURE, with

ယာ	ယံ		ပထဗျာ	ပထဗျံ	ရတျာ	ရတျံ
yá	*yan*	become	*pathabyá*	*pathabyan*	*ratyá*	*ratyan*

§ 142. Many feminines in *ní* are formed by the affix *ní* being added to masculine, as:

ဘိက္ခု	ဘိက္ခုနီ	ဟတ္ထိ	ဟတ္ထိနီ
bhikkhu A PRIEST	*bhikkhuní* A PRIESTESS	*hatti* AN ELEPHANT	*hattiní* A FEMALE ELEPHANT.

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*Clough's Grammar, page 42.

Sometimes the last vowel of the masculine suffers change before the affix is appended, as:

မာတုလ	မာတုလာနီ
mátula A MATERNAL UNCLE	*mátuláni* WIFE OF UNCLE
ဂဟပတိ	ဂဟပတာနီ
gahapati MASTER OF A HOUSE	*gahapatání* MISTRESS OF A HOUSE
ရာဇါ *rájá* A KING	ရာဇိနီ *rájiní* A QUEEN

§ 143. In the Pali books, the masculine termination of the locative singular is sometimes added to the feminine form. Thus နိရိယံ နိရိယမှိ *niriyan* and *niriyahmi* "In hell." are found on the same page.

§ 144. Sometimes the long vowel of the termination *yá* is dropped, as:

ဆခတ္တိယခဏ္ဍနိဋ္ဌိတံ *chha khattiya khanda nithitan*

"The sixth, the division of the kings, is finished."

§ 145. The irregularities of the irregular nouns are accounted for by supposing the existance of two or more bases. Some cases are formed regularly from one base, and other cases from the other base, or bases. Thus *Sakhi* A FRIEND, has two bases, သခိ သခါ *sakhi* and *sakhá*.

Occasionally there are forms found from both roots in the same case. Thus the nominative and accusative plural of *sakhi*, have both သခိနော သခါနော *sakhino* and *sakháno*.

§ 146. *Brahma* is irregular only in that it increases by *ṇ*, in some of its cases instead of by *n*, and has two bases, ဗြဟ္မ ဗြဟ္မဏ *brahma* and *brahmaṇa*.

§ 147, *Adi* BEGINNING, has irregular forms in the locative, which has the following forms:

အာဒိံ	အာဒိမှိ	အာဒိသ္မိံ	အာဒေါ
ádin	*ádihmi*	*ádismí*	*ádo*

§ 148. *Kamma* A DEED, and a few other nouns, have a form with *u* in the instrumentive singular as;

ကမ္မုနာ *kammuná*	ဗြဟ္မုဏာ *brahmuṇá*
"By a deed."	"By a Brahmin."

§. 149. In the plural, the vocative is uniformly the same as the nominative, and most frequently has a form like it in the singular, always in the tables, when the vocative is not given. But nouns that have a long vowel in the nominative case, have also a second form of the vocative with a short vowel, as:

Nom.&	ဘဂဝါ	ဘါတာ	ပုမာ	သတ္ထာ	ဣတ္ထီ	ဝေဒူ
Voc.	*bhagavá*	*bhátá*	*pumá*	*satthá*	*ittí*	*vedú*
	ဘဂဝ	ဘါတ	ပုမ	သတ္ထ	ဣတ္ထိ	ဝေဒု
Voc.	*bhagava*	*bháta*	*puma*	*sattha*	*itti*	*vedu*

On the other hand neuters that make the nominative singular in a final anuswara have a form of the vocative with a long vowel, as: Nom. ရူပံ မနံ *rupan manan* Voc ရူပါ မနာ *rupá maná*

§ 150. In most languages the nominative case is regarded as the base of the noun, but in Pali, as in Sanskrit, the nominative case is usually formed from the base, and differs from it like the other cases. Thus the base *purisa* forms its nominative *puriso*, and *rupa* makes *rupan*.

In forming compound words, the base and not the nominative case is used, and it is the base and not the nominative case that has to be looked up in Sanskrit dictionaries. A Pali dictionary might be appropriately compiled on the same principle, but the existing native Pali dictionaries insert the word in the nominative, and ignore the base altogether.

The root to which nouns are referred differ usually both from the nominative case and the base on which it is declined. Thus Kachchayano derives

ပိတု *pitu*	A FATHER, from	ပါ *pá*	TO WATCH OVER, and the affix	ရိတု *ritu*
မာတု *mátu*	A MOTHER, ...	မာန *mána*	TO LOVE, ...	ရာတု *rátu*

In this way most words are traced to a root and an affix, but many of the derivations are imaginary. The affixes used in the formation of words are very numerous, and will come under consideration in a future chapter on derivation.

CHAPTER V.

DECLENSION OF ADJECTIVES.

Adjectives are declined like nouns of the same terminations. Thus *sabpa*, (§ 110.) is declined, in the masculine, like *purisa* (§99.); in the feminine like *kanyá* (§ 95); and in the neuter like *rúpa* (§ 90.). So *gunavá* (§ 111.), in the masculine is like *bhagavá* (§ 102.), in the feminine like *nadí* (§ 98.), and in the neuter like *mana* (§ 103.).

§ 151. The affix *vá*, in *gunavá*, corresponds to Sanskrit वत् *vat*, and is used in the formation of many other adjectives, as;

ဗလဝါ	*balavá*	POSSESSED OF STRENTH	
ပညာဝါ	*panyavá*	...	WISDOM
ဟိမဝါ	*himavá*	...	FROST AND SNOW

§ 152. Other adjectives, thus declined are formed with *má* in the same signification; corresponding to the Sanskrit particle मत् *mat* as:

သတိမါ	*satimá*	POSSESSED OF CAUTIOUSNESSS	
ရုစိမါ	*ruchimá*	....	LUSTRE
ဗန္ဓုမာ	*bandhumá*	...	RELATIONS

§ 153. *Maha* GREAT, is declined on the same model. Thus the masculine singular is

Nom	*mahan*	*mahá*	မဟံ	မဟာ
Acc.	*mahantan*		မဟန္တံ	
In. Ab.	*mahatá*		မဟတာ	
D. G.	*mahato*		မဟတော	
Loc.	*mahati*		မဟတိ	

§ 154. Participles are declined like adjectives of the same finals. In § 112. is a specimen of a present participle declined like *gunavá*. Many other participles and participial adjectives are declined on the model of *sabpo*, *sabpá*, *sabpan*; like the Greek *pas*, *pasa*, *pan*; or the Latin *bonus*, *bona*, *bonum*.

Degrees of Comparison.

Kachchayano does not distinguish the degrees of comparison, and they are often used, as in Sanskrit, not for comparison but to denote "excess." Clough says,* "It does not appear that they can be distinguished into the two classes of 'Comparative, and Superlative."

§ 155. These remarks are justified by Kachchayano who writes:

သဗ္ဗေ ဣမေ ပါပါ။ အယမိမေသံ ဝိသေန ပါပေါတိ။
sabpe ime pápá ayamimesam visena pápoti

ပါပတရော။ ဧဝံ ပါပတမော။ ပါပိသိကော။ ပါပိယော။
pápataro evan pápatamo pápisiko pápiyo

ပါပိဋ္ဌော။ *pápitho*

"All these are wicked. This one of these by being exceedingly wicked, is wicked —*tara*, So also is wicked—*tama*, wicked —*isika*, wicked—*iya*, wicked—*itha*."

ဣယ ဣယျ ဣသိက ဣဋ္ဌ *iya* or *iyya*, *isika*, or *itha*

These particles given by Kachchayano above are the Sanskrit इयस् इष्ठ *iyas* and *ishtha*, and since Yates says† "Each of which may be comparative or superlative", they may be admitted as possessing the same double signification in Pali. Kachchayano furnishes several examples, as:

ဂုဏဝါ ဂုဏိယော ဂုဏိဋ္ဌော
gunata VIRTUOUS *guniyo* *gunitho* MORE, OR MOST VIRTUOUS

မေဓာ မေဓိယော မေဓိဋ္ဌော
medhá INTELLIGENT *medhiyo* *medhitho* MORE, OR MOST INTELLIGENT

§ 156. Whatever grammarians may say, usage shows that *tara* designates the comparative degree, and *tama* the superlative, as in Sanskrit and Greek. For example: King Wathandria says of his Queen Madi,

မဒ္ဒီတော သတဂုဏေန သဟဿဂုဏေန သတသဟ
madito satagunena sahassagunena satasaha

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*Clough's Grammar, page 93.

†Yates's Sanskrit Grammar, page 75.

သာဂုဏေနာ သဗ္ဗညုတဉာဏ မေဝ ပိယ တရန္တိ

ssagunena sabyannutanyana meva piya taranti

"Than Madí, by a hundred times, by a thousand times, by ten thousand times is infinite wisdom more beloved by me."

One of Kachchayano's examples reads:

သာမာ နာရီနံ ဒဿနီယာ တမော

sámá nárínan dassaniya tamo

"Of women the one with a golden appearance is the handsomest."

§ 157. The comparitive degree is often made by *varan* BETTER, and the superlative by *uttaman* BEST. The young wife of an old Brahmin is abused thus:

ယတွံ ဇိဏ္ဏဿ ဃရေ ဝသတိ မဟန္တေ ဇိဝိတံ ဝရံ

yatwan jinnassa ghare vasati mahante jivitan varan

"Thou who dwellest in the house of an old man, death to thee were better than life."

When Way'handria gave away his children, it is said:

ဒါနံ မုတ္တမံ အဒါ *dána muttaman adá*

"He gave the best gift."

§ 158. When adjectives take *iya*, *iṭa*, or *isika*, a final vowel or affix is dropped as in Sanskrit. Thus in the examples given above

မေဓာ		မေဓ		မေဓိယော
medhá	becomes	*medha*	as	*medhiyo*
ဂုဏဝတ		ဂုဏ		ဂုဏိယော
gunuta	...	*guna*	...	*guniyo*

§ 159. In English a few adjectives, as *good* and *bad*; on being compared change the root, and become *better best*, and *worse worst*. So in Pali, as also in Sanskrit, when *iya* and *iṭha* are affixed to certain adjectives, they take new bases, as;

အန္တိက		နေဒ	နေဒိယော	နေဒိဋ္ဌော
antika	NEAR	*neda* (new base)	*nediyo*	*nediṭho*
အပ္ပ		ကဏ	ကဏိယော	ကဏိဋ္ဌော
appa	SMALL	*kana* ...	*kaniyo*	*kaniṭo*
ဗဠှ		သာဓ	သာဓိယော	သာဓိဋ္ဌော
baḷa	FIRM	*sádha* ...	*sádhiyo*	*sádhiṭho*

Numeral Adjectives.

Cardinal Numbers.

§ 160. The Pali numerals resemble the Sanskrit, and the numerals of all the Indo-European nations; yet there are points of difference throughout. In the large numbers they differ materially. There is no distinct name for a million, as there is in Sanskrit. It is called *ten hundred thousand*. But there is a proper name for ten millions, and then the enumeration proceeds by periods of sevens, every seven places of figures having a distinct name up to a unit with one hundred and forty ciphers.

In English, ten and one are expressed by eleven, *one left* after ten; so by an analogous idiom, nineteen is expressed in Pali by *ekunavísa*, or twenty less one; and ninety nine by *ekunasata*, or one hundred less one.

၁ ဧကော ဧကာ ဧကံ ဧက
1 *eko* *eká* *ekan* ONE (base) *eka*

၂ ဒွေ ဒုဝေ ဒွ ဒုဝေ ဒွိ ဒုဝိ
2 *dwe* *duve* TWO *dwa* *duve* *dwi* *duvi*

၃ တယော တြိ တိဿော တိဏိ တိ
3 *tayo* *tri* *tisso* *tini* THREE *ti*

၄ စတ္တာရော စတုယော စတဿော စတ္တာရိ စတု
4 *chattáro* *chatuyò* *chatasso* *chattári* FOUR *chatu*

၅ ပဉ္စ ပဉ္စ
5 *panycha* FIVE (base) *panycha*

၆ ဆော ဆ ဆော ဆ
6 *so* or *chha* SIX ... *so* or *chha*

၇ သတ္တ သတ္တ
7 *satta* SEVEN ... *satta*

၈ အဋ္ဌ အဋ္ဌ
8 *atha* EIGHT ... *atha*

၉ နဝ နဝ
9 *nava* NINE ... *nava*

၁၀ ဒသ ဒသ
10 *dasa* TEN ... *dasa*

၁၁	ဧကာဒသ	11	*ekádasa*	ELEVEN
	ဧကာရသ	...	*ekárasa*	...
၁၂	ဒွါဒသ	12	*dwádasa*	TWELVE
	ဗာရသ	...	*bárasa*	...
၁၃	တေရသ	13	*terasa*	THIRTEEN
၁၄	စုဒ္ဒသ	14	*chuddasa*	FOURTEEN
၁၅	ပဉ္စဒသ	15	*panychadasa*	FIFTEEN
	ပန္နရသ	...	*pannarasa*	...
၁၆	သောဠသ	16	*solasa*	SIXTEEN
၁၇	သတ္တရသ	17	*sattarasa*	SEVENTEEN
၁၈	အဋ္ဌာရသ	18	*aṭhárasa*	EIGHTEEN
၁၉	နဝါဒသ	19	*navádasa*	NINETEEN
	ဧကူနဝီသ	...	*ekunavísa*	...
၂၀	ဝီသ	20	*vísa*	TWENTY
	ဝီသတိ	...	*vísati*	...
၂၁	ဧကဝီသ	21	*ekavísa*	... ONE
၂၂	ဗာဝီသ	22	*bávísa*	... TWO
၂၃	တေဝီသ	23	*tevísa*	... THREE
၂၄	ဇောဗီသ	24	*jobísa*	TWENTY FOUR
	စတုဝီသ	...	*chatuvísa*	...
၂၅	ပဉ္စဝီသ	25	*panychavísa*	... FIVE
၂၆	ဆဗ္ဗီသ	26	*chhapbísa*	... SIX
၂၇	သတ္တဝီသ	27	*sattavísa*	... SEVEN
၂၈	အဋ္ဌဝီသ	28	*aṭavísa*	... EIGHT
၂၉	နဝါဝီသ	29	*navávísa*	... NINE
	ဧကူနတိံသ	...	*ekunatinsa*	...
၃၀	တိံသ	30	*tinsa*	THIRTY
၃၁	ဧကတိံသ	31	*ekatinsa*	... ONE
၃၂	ဒွေတ္တိံသ	32	*dwettinsa*	... TWO
	ဗာတ္တိံသ	...	*báttinsa*	... ...
၃၃	တေတ္တိံသ	33	*tettinsa*	... THREE
၃၄	စတုတိံသ	34	*chatutinsa*	... FOUR
၃၅	ပဉ္စတ္တိံသ	35	*panychatinsa*	... FIVE
၃၆	ဆတ္တိံသ	36	*chhattinsa*	... SIX
၃၇	သတ္တတိံသ	37	*sattatinsa*	... SEVEN
၃၈	အဋ္ဌတိံသ	38	*aṭatinsa*	... EIGHT

၃၉	နဝတိံသ	39	*navatinsa*	THIRTY NINE
	ဧကူနစတ္တာလီ	...	*ekunachattálí*	... ...
၄၀	စတ္တာလီသ	40	*chuttálisa*	FORTY
	ဈတ္တာလီသ	...	*chuttálisa*	...
	တာလီသ	...	*tálisa*	...
၄၁	ဧကစတ္တာလီသ	41	*ekachattálísa*	... ONE
၄၂	ဒွေစတ္တာလီသ	42	*dwechattálísa*	... TWO
	ဗာစတ္တာသ	...	*báchattálísa*	... ...
၄၃	တေစတ္တာလီသ	43	*techattálísa*	... THREE
၄၄	စတုစတ္တာလီသ	44	*chatuch tt lísa*	... FOUR
၄၅	ပဉ္စစတ္တာလီသံ	45	*panychachattálísa*	... FIVE
	ပဉ္စတာလီသ	...	*panychatálísa*	... ...
၄၆	ဆစတ္တာလီသ	46	*chhachattálísa*	... SIX
၄၇	သတ္တာစတ္တာလီသ	47	*sattáchattálísa*	... SEVEN
၄၈	အဋ္ဌစတ္တာလီသ	48	*aṭhachattálísa*	... EIGHT
၄၉	နဝစတာလီသ	49	*navachatálísa*	... NINE
	ဧကူနပညာသ	...	*ekunapanyása*	... ...
၅၀	ပညာသ	50	*panyása*	FIFTY
၅၁	ဧကပညာသ	51	*ekapanyása*	FIFTY ONE
၅၂	ဒွေပညာသ	52	*dwepanyása*	... TWO
၅၃	တေပညာသ	53	*tepanyása*	... THREE
၅၄	စတုပညာသ	54	*chatupanyása*	... FOUR
၅၅	ပဉ္စပညာသ	55	*panychapanyása*	... FIVE
၅၆	ဆပညာသ	56	*chhapanyása*	... SIX
၅၇	သတ္တပညာသ	57	*sattapanyása*	... SEVEN
၅၈	အဋ္ဌပညာ	58	*aṭhapanyá*	... EIGHT
၅၉	နောပညာသ	59	*nopanyása*	... NINE
	ဧကူနသဋ္ဌိ	...	*ekunasaṭhi*	... ...
၆၀	သဋ္ဌိ	60	*saṭhi*	SIXTY
၆၁	ဧကသဋ္ဌိ	61	*ekasaṭhi*	... ONE
၆၂	ဒွါသဋ္ဌိ	62	*dwásaṭhi*	... TWO
၆၃	တေသဋ္ဌိ	63	*tesaṭhi*	... THREE
၆၄	စတုသဋ္ဌိ	64	*chatusaṭhi*	... FOUR
၆၅	ပဉ္စသဋ္ဌိ	65	*panychasaṭhi*	... FIVE
၆၆	ဆသဋ္ဌိ	66	*chhasaṭhi*	... SIX
၆၇	သတ္တသဋ္ဌိ	67	*sattasaṭhi*	... SEVEN

၆၈	အဋ္ဌသဋ္ဌိ		
68	*athasathi*	SIXTY EIGHT	
၆၉	နဝသဋ္ဌိ		
69	*navasathi*	...	NINE
	ဧကူနသတ္တတိ		
	ekunasattati	...	...
၇၀	သတ္တတိ		
70	*sattati*	SEVENTY	
	သတ္တရိ		
...	*sattari*	...	
၇၁	ဧကသတ္တတိ		
71	*ekasattati*	...	ONE
၇၂	ဒွါသတ္တတိ		
72	*dwásattati*	...	TWO
၇၃	တေသတ္တတိ		
73	*tesattati*	...	THREE
၇၄	စတုသတ္တတိ		
74	*chatusattati*	...	FOUR
၇၅	ပဉ္စသတ္တတိ		
75	*panychasattati*	...	FIVE
၇၆	ဆသတ္တတိ		
76	*chhasattati*	...	SIX
၇၇	သတ္တသတ္တတိ		
77	*sattasattati*	...	SEVEN
၇၈	အဋ္ဌသတ္တတိ		
78	*athasattati*	...	EIGHT
၇၉	နဝသတ္တတိ		
79	*navasattati*	...	NINE
	ဧကူနအာသီတိ		
...	*ekunaasíti*	...	...
၈၀	အာသီတိ		
80	*asíti*	EIGHTY	
၈၁	ဧကာသီတိ		
81	*ekásíti*	...	ONE
၈၂	ဒွါသီတိ		
82	*dwásíti*	...	TWO
၈၃	တေအာသီတိ		
83	*teasíti*	EIGHTY THREE	
၈၄	စတုရာသီတိ		
84	*chaturásíti*	...	FOUR
၈၅	ပဉ္စာသီတိ		
85	*panychásíti*	...	FIVE
၈၆	ဆဠာသီတိ		
86	*chhalásíti*	...	SIX
၈၇	သတ္တာသီတိ		
87	*sattásíti*	...	SEVEN
၈၈	အဋ္ဌာသီတိ		
88	*athásíti*	...	EIGHT
၈၉	ဧကူနနဝုတိ		
89	*ekunanavuti*	...	NINE
၉၀	နဝုတိ		
90	*navuti*	NINETY	
၉၁	ဧကနဝုတိ		
91	*ekanavuti*	...	ONE
၉၂	ဒွေနဝုတိ		
92	*dwenavuti*	...	TWO
၉၃	တေနဝုတိ		
93	*tenavuti*	...	THREE
၉၄	စတုနဝုတိ		
94	*chatunavuti*	...	FOUR
၉၅	ပဉ္စနဝုတိ		
95	*panychanavuti*	...	FIVE
၉၆	ဆနဝုတိ		
96	*chhanavuti*	...	SIX
၉၇	သတ္တနဝုတိ		
97	*sattanavuti*	...	SEVEN
၉၈	အဋ္ဌနဝုတိ		
98	*athanavuti*	...	EIGHT
၉၉	နဝနဝုတိ		
99	*navanavuti*	...	NINE
	ဧကူနသတ		
...	*ekunasata*	...	...

၁၀၀	သတံ		၅၀၀	ပဉ္စသတံ		
100	*satan*	ONE HUNDRED	500	*panychasatan*	FIVE HUND.	
	ဧကသတံ		၆၀၀	ဆသတံ		
...	*ekasatan*	... ...	600	*chhasatan*	SIX ...	
၂၀၀	ဒွေသတံ		၇၀၀	သတ္တသတံ		
200	*dwesatan*	TWO ...	700	*sattasatan*	SEVEN ...	
၃၀၀	တေသတံ		၈၀၀	အဋ္ဌသတံ		
300	*tesatan*	THREE ...	800	*athasatan*	EIGHT ...	
၄၀၀	စတုသတံ		၉၀၀	နဝသတံ		
400	*chatusatan*	FOUR ...	900	*navasatan*	NINE ...	

၁၀၀၀	ဒသသတံ	သဟဿံ	
1000	*dasasatan*	*sahassan*	A THOUSAND
၁၀၀၀၀၀	သတသဟဿံ	လက္ခံ	
100000	*satasahassan*	*lakkhan*	A LACK
၁၀၀၀၀၀၀၀	ကောဋိ	ကုဋေ	
10000000	*koti*	*kute*	TEN MILLIONS
၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀	ပကောဋိ		
100000000000000	*pakoti*		A HUNDRED BILLIONS
၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀	ကောဋိပ္ပကောဋိ		
1000000000000000000000	*kotippakoti*		TEN TRILLIONS

နဟုတံ ၄ နိန္နဟုတံ ၅ အက္ခောဘိဏီ ၆ ဗိန္ဒု ၇ အဗ္ဗုဒံ ၈
နိရဗ္ဗုဒံ ၉ အဟဟံ ၁၀ အပပံ ၁၁ အဋဋံ ၁၂
သောဂန္ဓိကံ ၁၃ ဥပ္ပလံ ၁၄ ကုမုဒံ ၁၅ ပဒုမံ ၁၆ ပုဏ္ဍရီကံ ၁၇ ကထာနံ ၁၈ မဟာကထာနံ ၁၉ အသင်္ချေယျံ ၂၀

The names given above designate numbers, that have multiples of seven ciphers after a unit, equal to the numbers set against the several names. Thus:

nahutan	has a unit with 28;	*sokandhikan*	has a unit with 91.
ninnahutan	... 35.	*uppalan*	... 98,
akkhobhaṇí	... 42.	*kumudan*	... 105.
bindu	... 49.	*paduman*	... 112.
ambútan	... 56.	*puntarikan*	... 119.
nirabpúdan	... 63.	*kathánan*	... 126.
ahahan	... 70.	*mahákathánan*	... 133.
apapan	... 77.	*asangkhyeyyan*	... 140,
aṭaṭan	... 84,	i. e. "an innumerable number."	

There is much diversity in writing the numerals between twenty and ninety. All the forms given above with a final *a* are often written with a final *n*, and always so in the nominative. Twenty is *visa*, *vísan*, *vísatan*, and *vísati*. Thirty follows the same analogy, as, *tísa*, *tinsa*, *tísan*, *tinsati*, and *tísati*. Forty is written *chattálísa*, *chattálísan*, *chuttálísa–san*, *chottálísa–san*, and *tálísa–lísan*. And fourteen, besides the form given, is also written *choddasa*, and *chatudasa*. Sixty is sometimes written with *chha*, *chhaṭhí*, and the *v* in *nava*, nine, is occasionally changed to *o*, as *noví-sati*, twenty nine, and *nopanyása*, fifty nine.

There is also a want of uniformity in writing some of the large numerals, as: *koṭippakoṭi*, and *koṭipakoṭi*; and *akkhobhaṉi*, and *akhobhaṉí–bhani*; *apapan*, *ababan*, and *apaban*; *nirappudan*, and *nirabpúdan*; *aṭaṭan*, and *atatan*; *sokandhakan*, and *sogandha-kan*; *uppalan*, and *upalan*; *kumúddan*, and *kumadan*; and *asang kheyyan–yan–yani*.

§ 161. The first five numerals are declined in § 113-117. Above five the numerals are of all genders, whatever may be the gender of the form in which they are declined. From FIVE to EIGHTEEN inclusive, they are declined like *panycha* FIVE, in the plural number, as given in § 115. All the numerals between eighteen and ninety nine are declined in the singular number only. *Eka-navísati* NINETEEN is an example, (§ 118.) Kachchayano says from twenty to ninety inclusive they are of the feminine gender. One hundred and upwards are neuter, excepting those that have a final *i*, which are feminine. They are usually declined in the singular, like *ekunasata* in § 116, but they take occasionally plural terminations.

Ordinal Numbers.

§ 162. Above four the Ordinals are formed from the Cardinals by affixing the particle *ma*, corresponding to the Sanskrit मः

ပဌမ	*paṭhama*	FIRST	ဒုတိယ	*dutiya*	SECOND
တတိယ	*tatiya*	THIRD	စတုတ္ထ	*chatutta*	FOURTH
ပဉ္စမ	*panychama*	FIFTH	ဆဋ္ဌမ	*chhaṭhama*	SIXTH
သတ္တမ	*sattama*	SEVENTH	အဋ္ဌမ	*aṭhama*	EIGHTH
နဝမ	*navama*	NINTH	ဒသမ	*dasama*	TENTH
ဧကာဒသမ	*ekádasama*	ELEVENTH	ဒွါဒသမ	*dwadasama*	TWELVTH

CHAPTER VI.

DECLENSION OF PRONOUNS.

The Pali pronouns are nearly related to Sanskrit, and more remotely to the pronouns of all the Indo-European languages.

Personal Pronouns.

§ 163. The two first personal pronouns are treated together by Kachchayano, and he refers them to allied bases, to *ahma* I, and *tuhma* THOU. So the Greek *igo* and *su*, the Latin *ego* and *tu*, the English *I* and *Thou*, though apparently widely apart, are made from the same base. The declensions are given in § 120, 121, and show a striking resemblance to the Greek, but they contain redundant forms in *no* and *vo*, corresponding to the Latin *nos* and *vos*.

The Sanskrit has also *nah* and *vah*, but their usage differs from Pali. In Sanskrit they are used in three cases only, but in Pali they are used in five, being found in the nominative and the instrumentive in which they are never used in Sanskrit. It is note worthy too that Kachchayano gives examples to illustrate their usage in these two cases, while he gives none for the other cases; as if he were pointing out a usage that might be questioned. Here the Pali, as in some other instances, is nearer the Latin than the Sanskrit is; but the ablative is wanting in Pali, though common in Latin. If formed regularly, it would be *nobhi* and *vobhi*, very like *nobis* and *vobis*.

§ 164. The Third Personal Pronoun is referred to the base *ta*. It is often used as a demonstrative, and occasionally as a definite article, but more like the Greek than the English, and the declension in § 122. exhibits a great resemblance, in form, to the Greek Article. A redundant form, out of the nominative case, is found in *nan*, which does not appear in Sanskrit; but the poetic *nin*, in Greek appears to be the same word.

§ 165. The word which Kachchayano refers to *bhavanta*, used in respectful addresses, like "Your Lordship", may be regarded as an Honorific Second Personal Pronoun. It is declined like *bhagavá*, § 102. but is irregular in some of its cases as:

MASCULINE.

	Singular.			Plural.		
Nom.	ဘဝံ *bhavan*			ဘောန္တော *bhonto*	ဘောန္တေ *bhonte*	ဘဝန္တော *bhavanto*
Acc.	ဘဝန္တံ *bhavantan*					
Ins.	ဘဝတာ *bhavatá*					
D. G	ဘောတော *bhoto*			FEMININE—Singular		
Voc.	ဘန္တေ *bhante*	ဘောတော *bhoto*	ဘောတိ *bhoti*			

It is most frequently met in the Pali books in the vocative, *bhante*, which though given by Kachchayano in the singular only, is used in both the singular and plural. It occurs six times in the short Asoka inscription found at Byrath, but was misunderstood by Prof. Wilson, who rendered it verbally.* It is used by Asoka in addressing the Buddhist assembly precisely as it is used in the examination for the Buddhist Priesthood, where Spiegel renders it VENERABILES.

Possessive Pronouns.

§ 166. The Possessive Pronouns have no independant bases of their own, but are made from tho genitive cases of the personal pronouns, as:

မေဝစနံ *me vachanan* "The word of me"; i. e. My word

မနံမမ *manan mama* "The mind of me"; i. e. My mind.

တေဉာတိ *te nyáti* "The relatives of thee"; i. e. Thy relatives.

တဝပိတုနောဒါနံ *tava pituno dánan* "The gift of the father of thee"; i. e. Thy father.

ဓမ္မဉ္စဿ *dhammanychassa* "And the law of him"; i. e. His law.

အမှာကံမံသံ *ahmákan mansan* "The flesh of us"; i. e. Our flesh

တုမှာကံဓနံ *tuhmákan dhanan* "The property of you"; i. e. Your property.

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*Journal Royal Asiatic Society: Vol. XVI, page 361.

Reflexive Pronouns.

§ 167. The reflexive pronoun SELF, is made from *attá* အတ္တာ which is declined like *puma* §101. Thus:

အတ္တနော ဗြာဟ္မဏိယာ နေဿာမိ *attano brahmaniya nessámi*

"For myself [and] the Brahminee I will lead away."

Sometimes it is made by the indeclinable *sayan* သယံ स्वयं *svayam* in Sanskrit.

The reflexive possessive pronoun OWN, is made by *saka* သက स्वक *svaka* in Sanskrit, as သကဘာဝေန *sakabhávena* "By his own existance."

It is often made also by *attá* as:

အတ္တနော ပုတ္တကေ ဒါသေ ကတွာ *attano puttake dáse katwá*

"Making the children of himself slaves"; i. e. His own children.

Demonstrative Pronouns.

§ 168. There are three demonstrative pronouns whose declensions are given in § 123–125.

Eta is formed from the third personal pronoun by prefixing *e*. Max Müller says the corresponding Sanskrit pronoun signifies "This (very near)". In the books it is often used in a manner to justify such a definition in Pali, but again it is frequently used in precisely the same connection that the other demonstratives are, and in the Burmese translations it is constantly rendered by ထို *tho* THAT.

Kachchayano gives *ima* as the base of another demonstrative, which in Sanskrit is referred to *idam*. It is in very general use for *this*.

The third demonstrative has *amu* for its base, but in Sanskrit it is referred to *adas*. Clough defines it *this*, and Max Müller says of the Sanskrit word "*That* (mediate)." In the Burmese translations it is uniformly rendered by *eemee*, "Such a person as has been mentioned."

The third personal pronoun is also in frequent use as a demonstrative, *that* or *this*; more often *that*.

The forms of *etad* and *idam* on the base *ena* in Sanskrit, are not found in Pali.

Relative Pronoun.

§ 169. The relative pronoun *ya*, WHO, or WHICH, is declined like the third personal pronoun, by rejecting *t* and inserting *y*, (§126), much as the relative in Greek is made from the article by rejecting *t*.

The relative is often repeated in the signification of WHOEVER WHATEVER, as:

ယေသုယေသုဌာနေသု *yesu yesu ṭhánesu*

"In what, what place,"; i. e. In whatever place.

Interrogative Pronoun.

§ 170. The interrogative pronoun *kin*, WHO? WHICH? WHAT? is declined, excepting in the nominative singular neuter, like the relative, substituting *k* for *y*: (§127.)

The interrogative WHICH? or WHAT? is sometimes made by adding the comparative affix *tara*, or *tama* to the base *ka*, as:

ကတရ	ကတမ	ကတရကတမ
katara	*katama*	*katara katama*
WHICH?	WHICH?	WHICH?

In Sanskrit *katara* signifies "Which of two?" and Clough gives the same definition; but this is not the exclusive usage in Pali, as:

ကွကတရသ္မိံသုတ္တေ *kwa katarasmin sutte* "Where? In which, or what rule?" where the rules are numerous.

Indefinite Pronouns.

§ 171. By adding the particle *chi* to the interrogative *kin*, the indefinite pronoun ANY ONE, or SOME ONE is formed, as:

ကောစိဟိနပုရိသော *kochihinapúriso* "Any, or some outcast."

The relative *ya* is sometimes prefixed to the above in the same signification, as:

ယေနကေနစိတေနနဟတာ *yena kena chi tena nahatá*

"Have they been taken away by any one, or some one?"

Occasionally it signifies EVERY, as:

ဣဓယံကိဉ္စိအတ္ထိ *idha yan kinychi atthi*

"There is any thing, i. e. every thing, in this place."

ဣတရ အည အညမညံ

itara EITHER, OTHER, *anya* ANOTHER, *anyamanyan*, EACH OTHER, are a few other indefinite pronouns.

CHAPTER VII.

VERBS.

The Pali verb is nearly allied to the Sanskrit, but has fewer forms, and is characterized by greater simplicity.

Voice.

§ 172. The Pali has distinct forms for two voices, like the Greek, and like the Greek too, it expresses three voices by these two sets of forms.

The Pali names of the voices express distinctly the signification of each. The first is;

ပရဿပဒါနိ *parassa padáni*

From *parassa*, the genitive or dative case of *para* ANOTHER; and *padáni*, the plural of *pada* A WORD: i. e. "Words to, or for another."—Transitive Verbs, or the Active Voice. The other is;

အတ္တနောပဒါနိ *attano padáni*

From *attano* the genitive, or dative case of *attá* SELF, and *pada*, as before; i. e. "Words for SELF—Intransitives, and the Middle, and Passive Voices. The Passive however is distinguished by taking *y* before the terminations in the conjugational tenses.

This is the theory of the Voices, but in practice the Middle form may often have a transitive signification, like deponents in Latin; so that active verbs may be considered as conjugated in both forms; the passive however in the *Attanopadáni* only, and then distinguished, in part, by the characteristic *y*.

Mood.

§ 173. Pali verbs have four moods, the indicative, the optative the conditional, the imperative, and the infinitive. The benedictive and subjunctive moods do not exist in Pali.

The conditional is used to express that section of the optative, in other languages, in which the act has not been performed through some difficulty being in the way. It supplies the place of the subjunctive, in the clause with *if*, with which it is introduced, as:

သော စေ ဧကံ ယာနံ အလဘိဿာ အဂစ္ဆိဿာ

so che ekan yánan alabhissá agachchhissá

"If he had had a means of conveyance, he would have gone."

Tense.

§ 174. There are five tenses in Pali, the present, the perfect, the imperfect, the aorist, and the future. One less than the Sanskrit which has two futures. The three preterites correspond to the perfect, imperfect, and aorist of Greek verbs. Like Greek, the perfect reduplicates the first syllable, and the imperfect and aorist take *a* augment. These three tenses Kachchayano calls:

ပရောက္ခာ	ဟိယျတ္တနီ	အဇ္ဇတနီ
parokkhá	*hiyyattaní*	*ajjataní*

Kachchayano says that *Parokkha* denotes past time undistinguished, indefinite. The same tense in Sanskrit with the corresponding name, *paroksha*, is denominated by Yates the perfect, and defines it "What was done at a very remote period." Benfey also calls it the perfect; Williams, the second preterite, and says it has reference to an event done and past at some definite period." Max Müller writes of it: "The reduplicated perfect denotes something absolutely past."

Hiyyattaní is the Pali name of the imperfect tense. It is defined as a definite past, and "denotes time past before any portion of the current day," according to Clough and Yates; but "time recently past before yesterday," according to Alwis.

The aorist, *ajjataní*, is defined by Kachchayano as time past which is "near." Alwis says it is "the preterite of to-day," and quotes native authority to show that it commences at from three to five o'clock in the morning. These nice distinctions of the Grammarians do not appear in practice. What Williams writes of the Sanskrit is equally true of the Pali; "The three preterites are used without much distinction."

Number.

§ 175. The Pali verbs have the same numbers as the nouns, singular and plural, lacking the Sanskrit and Greek dual.

Person.

§ 176. There are three persons, first, second, and third; but Kachchayano enumerates them in reverse order, and calls the third the first, the second person the middle, and the first person the principal, or highest.

In modern Greek grammars it is common to precede the paradigms with the terminations of the various moods and tenses, but this is precisely the mode of teaching grammar which existed anterior to all European grammars.

Terminations of Verbs.

§ 177. Kachchayano gives the following terminations for the voices, moods, tenses, numbers, and persons of all verbs.

Active Voice—*Parassa padáni.*

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	မိ	သိ	တိ
Sin.	*mi*	*si*	*ti*
	မ	ထ	အန္တိ
Plu.	*ma*	*tha*	*anti*

PERFECT TENSE.

	အ	ဧ	အ
Sin.	*a*	*e*	*a*
	မှ	တ္ထ	ဥ
Plu.	*hma*	*ttha*	*u*

IMPERFECT TENSE.

	အ	ဩ	အာ
Sin.	*a*	*o*	*á*
	မှာ	တ္ထ	ဥ
Plu.	*hma*	*ttha*	*u*

AORIST.

	ဣ	ဩ	ဤ
Sin.	*i*	*o*	*í*
	မှာ	တ္ထ	ဥံ
Plu.	*hmá*	*ttha*	*un*

FUTURE TENSE.

	ဿာမိ	ဿသိ	ဿတိ
Sin.	*ssámi*	*ssasi*	*ssati*
	ဿာမ	ဿထ	ဿန္တိ
Plu.	*ssáma*	*ssattha*	*ssanti*

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ေယျာမိ	ေယျာသိ	ေယျ
Sin.	*eyyámi*	*eyyási*	*eyyá*
	ေယျာမ	ေယျာထ	ေယျုံ
Plu.	*eyyáma*	*eyyátha*	*eyyun*

CONDITIONAL MOOD.

	ဿံ	ေဿ	ဿာ
Sin.	*ssan*	*sse*	*ssá*
	ဿာမှာ	ဿထ	ဿံသု
Plu.	*ssáhmá*	*ssatha*	*ssansu*

IMPERATIVE MOOD.

	မိ	ဟိ	တု
Sin.	*mi*	*hi*	*tu*
	မ	ထ	အန္တု
Plu.	*ma*	*tha*	*antu*

INFINITIVE MOOD.

တုံ

tun

REMARKS.

The principal letter in all the first persons plural is *m*, and so it is in Greek.

The principal letter in all the second persons plural is *t*, or as pronounced *th* in Burmah, precisely as it is in Greek.

The future tense is made from the present by introducing *ss* before each termination, and this is the way it is formed in Greek, excepting that one *s* is inserted instead of two.

The optative, or potential, mood is characterized by taking *e*, or *eyy* before the terminations throughout, and the Greek optative is formed in a similar manner by taking the connecting vowel *i*. And the terminations are all the same as the present tense of the indicative, excepting the third person plural, which has a final *n*, and a like exception is found in Greek.

Middle and Passive Voice—*Attanopadání.*

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဧ	သေ	တေ
Sin.	*e*	*se*	*te*
	မှေ	ဝှေ	အန္တေ
Plu.	*hme*	*hve*	*ante*

PERFECT TENSE.

	ဣ	ဋ္ဌော	ဋ္ဌ
Sin.	*i*	*ttho*	*ttha*
	မှေ	ဝှော	ရေ
Plu.	*hme*	*hvo*	*re*

IMPERFECT TENSE.

	ဣ ဣံ	သေ	ဋ္ဌ
Sin.	*i* or *in*	*se*	*ttha*
	မှသေ	ဝှံ	ဋ္ဌုံ
Plu.	*hmase*	*hvan*	*tthun*

AORIST.

	အ	သေ	အာ
Sin.	*a*	*se*	*á*
	မှေ	ဝှံ	ဦ
Plu.	*hme*	*hvan*	*ú*

FUTURE TENSE.

	ဿံ	ဿာသေ	ဿတေ
Sin.	*ssan*	*ssáse*	*ssate*
	ဿာမှေ	ဿဝှေ	ဿန္တေ
Plu.	*ssáhme*	*ssahve*	*ssante*

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ေယျံ	ေထော	ေထ
Sin.	*eyyan*	*etho*	*etha*
	ေယျာမှ	ေယျာဝှော	ေရံ
Plu.	*eyyahme*	*eyyáhvo*	*eran*

CONDITIONAL MOOD.

	ဿံ	ဿေသ	ဿထ
Sin.	*ssan*	*ssase*	*ssatha*
	ဿာမှေသ	ဿဝှေ	ဿိံသု
Plu.	*ssáhmase*	*ssahve*	*ssinsu*

IMPERATIVE MOOD.

	ေ	ဿု သု	တံ
Sin-	*e*	*ssu* or *su*	*tan*
	အာမှေသ	ဝှော	အန္တံ
Plu.	*áhmase*	*hvo*	*antan*

REMARKS.

The first person singular of the imperfect tense is *i* in all the copies of of Kachchayano to which I can refer, but it is *in* in both Clough and Alwis. So the third person singular is *ta* in the books in Burmah, but *ttha* in Clough and Alwis. Since in both instances it is more probable that a letter has been dropped by careless transcribers, than that one has been added, the Singalese books are probably correct, but the books in Burmah agree with Sanskrit.

In the second person plural of the optative, the *a* is long, as: *eyyáhvo*, but it is short in Clough and Alwis. The same person in the imperative varies between *ss* and *s*.

Many of these middle and passive terminations closely resemble those of Greek verbs in *mi*. Take for instance the present tense:

	Pa.	Gr.	Pa.	Gr.	Pa.	Gr.
Sin.	*e*	MAI	*se*	SAI	*te*	TAI
Plu.	*hme*	METHA	*hve*	STHE	*ante*	ANTAI

In general, though there are many points of difference, all the terminations are nearly allied to the Sanskrit, and many are identical.

Paradigm.

§178. The following is an example of a Pali verb united to the preceding terminations.

Pacha to COOK; Germ. BACKEN, to BAKE.

Active Voice.—*Parassapadáni.*

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပစာမိ	ပစသိ	ပစတိ
Sin.	*pachámi*	*pachasi*	*pachati*
	ပစာမ	ပစထ	ပစန္တိ
Plu.	*pacháma*	*pachatha*	*pachanti*

PERFECT TENSE.

	ပပစ	ပပစေ	ပပစ
Sin.	*papacha*	*papache*	*papacha*
	ပပစိမှ	ပပစိတ္ထ	ပပစု
Plu.	*papachihma*	*papachittha*	*papachu*

IMPERFECT TENSE.

	အပစ	အပစော	အပစာ
Sin.	*apacha*	*apacho*	*apachá*
	အပစမှာ	အပစတ္ထ	အပစု
Plu.	*apachahmá*	*apachattha*	*apachu*

AORIST.

	အပစိ	အပစော	အပစိ
Sin.	*apachi*	*apacho*	*apachi*
	အပစမှာ	အပစတ္ထ	အပစုံ
Plu.	*apachahmá*	*apachattha*	*apachun*

FUTURE TENSE.

	ပစိဿာမိ	ပစိဿသိ	ပစိဿတိ
Sin.	*pachissámi*	*pachissasi*	*pachissati*
	ပစိဿာမ	ပစိဿထ	ပစိဿန္တိ
Plu.	*pachissama*	*pachissatha*	*pachissanti*

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ပစေယျာမိ	ပစေယျာသိ	ပစေယျ
Sin.	*pacheyyámi*	*pacheyyási*	*pacheyya*
	ပစေယျာမ	ပစေယျာထ	ပစေယျုံ
Plu.	*pacheyyáma*	*pacheyyátha*	*pacheyyun*

CONDITIONAL MOOD.

	အပစိဿံ	အပစိဿေ	အပစိဿာ
Sin.	*apachissan*	*apachisse*	*apachissá*
	အပစိဿမှာ	အပစိဿထ	အပစိဿံသု
Plu.	*apachissahmá*	*apachissatha*	*apachissansu*

IMPERATIVE MOOD.

	ပစာမိ	ပစဟိ	ပစတု
Sin.	*pachámi*	*pachahi*	*pachatu*
	ပစာမ	ပစထ	ပစန္တု
Plu.	*pacháma*	*pachatha*	*pachantu*

INFINITIVE MOOD.

ပစိတုံ

pachitun

PARTICIPLES.

PRESENT PARTICIPLE

Mas.	Fem.	Neut.
ပစံ	ပစန္တီ	ပစန္တံ
pachan	*pachantí*	*pachantan*

PAST PARTICIPLE.

ပစတဝါ	ပစတဝတီ	ပစတဝံ
pachatavá	*pachatavatí*	*pachatavan*

FUTURE PARTICIPLE.

ပစိဿံ	ပစိဿန္တီ	ပစိဿန္တံ
pachissan	*pachissantí*	*pachissantan*

CONTINUATIVE PARTICIPLE.

ပစိတွာ ပစိတွာန ပစိတူန

pachitwá, or *pachitwána*, or *pachituna*

Passive Voice.

The passive voice is formed by adding the terminations of the *Attanopadáni* to the root. In the present and imperfect tenses, and the optative, and imperative moods, *y* is prefixed to the terminations, but the *y* is often assimilated to the last consonant of the base; as in this example, where it is permuted to *ch*.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပစ္စေ	ပစ္စသေ	ပစ္စတေ
Sin.	*pachche*	*pachchase*	*pachchte*
	ပစ္စာမှေ	ပစ္စာဝှေ	ပစ္စန္တေ
Plu.	*pachchahme*	*pachchahve*	*pachchante*

PERFECT TENSE.

	ပပစိ	ပပစိတ္ထော	ပပစိတ္ထ
Sin.	*papachi*	*papachittho*	*papachattha*
	ပပစိမှေ	ပပစိဝှော	ပပစိရေ
Plu.	*papachihme*	*papachihvo*	*papachire*

IMPERFECT TENSE.

	အပစ္စိ—စ္စိံ	အပစ္စသေ	အပစ္စတ္ထ
Sin.	*apachchi—chchin*	*apachchase*	*apachchattha*
	အပစ္စမှသေ	အပစ္စဝှံ	အပစ္စတ္ထုံ
Plu.	*apachchahmase*	*apachchahvan*	*apachchatthun*

AORIST.

	အပစ	အပစိသေ	အပစာ
Sin.	*apacha*	*apachise*	*apachá*
	အပစိမှေ	အပစိဝှံ	အပစူ
Plu.	*apachihme*	*apachihvan*	*apachu*

FUTURE TENSE.

	ပစိဿံ	ပစိဿသေ	ပစိဿတေ
Sin.	*pachissan*	*pachissase*	*pachissate*
	ပစိဿာမှေ	ပစိဿာဝှေ	ပစိဿန္တေ
Plu.	*pachissáhme*	*pachissahve*	*pachissante*

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ပစ္စေယျံ	ပစ္စေထော	ပစ္စေထ
Sin.	*pachcheyyan*	*pachchetho*	*pachchetha*
	ပစ္စေယျာမှေ	ပစ္စေယျာဝှော	ပစ္စေရံ
Plu.	*pachcheyyahme*	*pachcheyyáhvo*	*pachcheran*

CONDITIONAL MOOD.

	အပစိဿံ	အပစိဿသေ	အပစိဿထ
Sin.	*upachissan*	*apachissase*	*apachissatha*
	အပစိဿာမှသေ	အပစိဿဝှေ	အပစိဿိံသု
Plu.	*apachissáhmase*	*apachissahve*	*apachissinsu*

IMPERATIVE MOOD.

	ပစ္စေ	ပစ္စဿု	ပစ္စတံ
Sin.	*pachche*	*pachchassu*	*pachchatan*
	ပစ္စာမှသေ	ပစ္စဝှော	ပစ္စန္တုံ
Plu.	*pachcháhmase*	*pachchahvo*	*pachchantun*

INFINITIVE MOOD.

ပစိတုံ

pachitun

PARTICIPLES.

PRESENT PARTICIPLE.

Mas.	Fem.	Neut.
ပစမာနော	ပစမာနာ	ပစမာနံ
pachamáno	*pachamáná*	*pachamánan*

PAST PARTICIPLE.

ပစိတော	ပစိတာ	ပစိတံ
pachito	*pachitá*	*pachitan*

FUTURE PARTICIPLE.

ပစိတဗ္ဗော	ပစိတဗ္ဗာ	ပစိတဗ္ဗံ
pachitabbo	*pachitabbá*	*pachitabban*

MUTATIONS OF *Y*.

§ 179. The following examples illustrate the permutations of *y*, when used to characterize the passive voice:

သက *saka* to BE ABLE — သက္ကတေ *sakkate* IS ABLE. ဝစ *vacha* to SPEAK, ဝုစ္စတေ *vuchchate* IS SPOKEN.

မဒ *mada* or မဇ *maja* to SQUEEZE IN THE HAND, မဇ္ဇတေ *majjate* IS SQUEEZED.

ဗုဓ *budha* or ဗုဈ *bujha* to KNOW, ဗုဒ္ဓတေ *buddhate* ဗုဇ္ဈတေ *bujjhate* IS KNOWN.

ဝုဍ *vuḍa* to INCREASE, ဝုဍ္ဍတေ *vuḍḍate* IS INCREASED. ဟန *hana* to KILL, ဟညတေ *hanyate* IS KILLED.

လဘ *labha* to OBTAIN, လဗ္ဘတေ *labbhate* IS OBTAINED. ဓမ *dhama* to DISCIPLINE ဓမ္မတေ *dhammate* IS DISCIPLINED.

ကရ *kara* to DO, ကယျတေ *kayyate* IS DONE. ဖလ *phala* to FINISH, ဖလ္လတေ *phallate* IS FINISHED.

ဒိဝ *diva* to PLAY, ဒိဗ္ဗတေ *dibpate* IS PLAYED. ဒိသ *disa* to SEE, ဒိဿတေ *dissate* IS SEEN.

In Sanskrit the *y* is not changed to the preceeding consonant but, in instances like these, is united to it, as: *divyate* दीव्यते for *dibpate* above. Nor is usage uniform in Pali, *dhamyate* ဓမျတေ occurs as well as *dhammate*, and in many instances the *y* stands as an independant syllable, as:

ကရိယတေ *kariyate* IS DONE. ဂစ္ဆိယတေ *gachchhiyate* IS GONE.

§ 180. The *a* or *á* of certain roots is changed to *í* before the *y* of the passive, as:

ဒါ *dá* to GIVE, ဒီယတိ *díyati* IS GIVEN. ဓါ *dhá* to HOLD ဓီယတိ *dhíyati* IS HOLDEN.

ဌါ *ṭhá* to PLACE, ဌီယတိ *ṭhíyati* IS PLACED. မါ *má* to LOVE, မီယတိ *míyati* IS LOVED.

ဟါ ဟီယတိ ပါ ပီယတိ

há to ABANDON, *híyati* IS ABANDONED. *pá* to DRINK, *píyati* IS DRUNK

မဟ မဟီယတိ မထ မထီယတိ

maha to WORSHIP, *mahíyati* IS WORSHIPED. *matha* to NOURISH, *mathíyati* IS NOURISHED.

§ 181. *Yaja* to WORSHIP, is changed in the passive to *ija* , as:

ယဇ ဣဇ္ဇတေ *yaja* to WORSHIP, *ijjate* IS WORSHIPED.

§ 182. Sometimes the passive voice has an active signification, like deponents in Latin, as:

မညတေ ဇါယတေ *manyate* KNOWS. *jáyate* PRODUCES.

§ 183. Occasionally the active terminations are attached to passive bases in the signification of the passive, as:

ဝုစ္စတိ လဗ္ဘတိ *vuchchati* IS SPOKEN. *labbhati* IS OBTAINED.

ကရီယတိ ပစ္စတိ *kariyati* IS DONE. *pachchate* IS COOKED.

သဇ္ဇနေန ဗုဒ္ဓေါ မီယတိ *sajjanena buddho míyati.*

"Buddha is beloved by good men."

Alwis renders *míyati* by IS MEASURED, as if from the root मा *má*, but it is constantly used in the Pali books, as above, like मिद् *míd*, defined in Wilson's Sanskrit Dictionary, "To have affection or regard for."

မယာ ပါပံ ဟီယတိ *mayá pápan híyate*

"Sin is abandoned by me."

Híyate, is translated by Alwis, "Is reduced", but the Pali usage is as if the word were identical with the Sanskrit root हा

§ 184. On adding the characteristic *y* of the passive, *v* in

ဝစ ဝသ ဝဟ

vacha to SPEAK, *vasa* to DWELL, *vaha* to FLOW, to ARRIVE, is sometimes changed to *vu*, as:

ဝုစ္စတိ ဝုဿတိ

vuchchate IS SAID, *vussati* IS DWELLING, or RESIDING.

§ 185. The letter *h* when a final radical, is sometimes written after *y* in combination; and in *vaha* is changed to *l*, as:

ဝုယှတိ ဝုဠှတိ *vuyhati*, or *vulhati*, IS FLOWING, IS CONVEYED.

Conjugation.

§186. In Greek there are several conjugations of verbs, owing to various additions being made to the root in some of its moods and tenses. Thus the root *lab* inserts *n* before the last consonant of the verb, and becomes *lambano* to TAKE; and *zo* adds *nu*, forming *zonnumi* to GIRD.

In a precisely similar manner, sometimes by the same increments, several conjugations are formed in Pali. These changes of conjugation are confined, with one exception, to the present and imperfect tenses, and the optative, and imperative moods, called conjugational tenses. Kachchayano enumerates eight conjugations. In Sanskrit there are ten.

REGULAR VERBS.

§ 187. The first conjugation is characterized by the root taking a final *a*. If the root ends in *u*, the *u* is changed to *v*; if in *i*, the *i* is changed to *y*, as:

ဘူ ဘဝတိ ဇိ ဇိယတိ

bhú to BE, *bhavati* HE IS; *ji* to CONQUER *jiyati*, HE CONQUERS.

Pacha conjugated above belongs to this conjugation, and all the verbs of the first, second, third, and sixth conjugations in Sanskrit, appear to be embraced in this first one in Pali.

In the Sanskrit, "If a root be of the Ist conjugation, the rule for the formation of the the base in the conjugational tenses is, that the Guna be substituted for the vowel of the root throughout *every person of every tense.* Thus from *budh* "to know," is formed the base *bodh.*" No such rule is given by Kachchayano, but in point of fact some verbs follow the rule, and some do not. The *u* in the example above is not changed into *o*, but remains unchanged in Pali, See § 179, where this word occurs. Other examples are

ယုဇ ယုဇ္ဇတေ ကုဇ ကုဇ္ဈတေ

yuja to JOIN, *yujjate* IS JOINED. *kuja* to BE ANGRY, *kujhate* IS ANGRY.

မုဒ မုဒတိ

muda to ENJOY, *mudati* HE ENJOYS. Following the rule are

ဂုပ ဂေါပတိ ရုစ ရောစတေ

gupa to GUARD. *gopati* HE GUARDS, *rucha* to SHINE, *rochati* IT SHINES

သုစ သောစတေ တိဇ တေဇတိ

sucha to REGRET, *sochate* HE REGRETS. *tija* to SHINE. *tejate* IT SHINES,

This substitution of *o* for *u*, and *e* for *i* has its parallel in Greek, where "The present and imperfect exhibit the root in its most protracted form," which is as true of Pali as of Greek.

This change of vowels is called in Pali *vuddhi*, but it is not necessary to use the term. It is the more inexpedient because it is the same word as the Sanskrit *vriddha*, which designates a different change of vowels, this being called in Sanskrit *guna*. Its use therefore would lead to confusion.

§ 188. Kachchayano's third conjugation, corresponding to the fourth in Sanskrit, ought to follow immediately on the first, for it is characterized by adding *y* to the root like the passive, so that the active is merely the passive base with the active terminations, while the passive is subjected to no change. No new element is introduced, and it is merely a combination of the passive of the first conjugation, which with this may be regarded as the regular verb.

These two combined conjugations probable contain more than four fifths of all the Pali verbs, and the student who has mastered the easy paradigm given, can understand at sight four fifths of the verbal forms he will meet in his reading, and the remaining fifth, belonging to other conjugations, may be properly regarded as irregular verbs.

Still it is useful to to retain the arrangement of Kachchayano especially for readers in Burmah, who may wish to refer to the original work, and because the classification resembles that of the Sanskrit native grammarians, which has been followed, with more or less modifications, by all writers on Sanskrit grammar.

Kachchayano names each conjugation after the example he uses to illustrates it. Thus:

ဘဝါဒိ ဘူ ရုဓာဒိ ရုဓ

1. BHAVÁDI, from *bú* to BE. 2. RUDHÁDI, from *rudha* to RESTRAIN.

ဒိဝါဒိ ဒိဝ သွာဒိ သု

3. DIVÁDI, .. *diva* to PLAY. 4 SWÁDI, ... *su* to HEAR.

ကိယာဒိ ကိ ဂဟာဒိ ဂဟ

5. KIYÁDI, ... *ki* to BUY. 6. GAHÁDI, ... *gaha* to TAKE.

တနာဒိ တနု စုရာဒိ စုရ

7. TANÁDI ... *tana* EXTEND 8. CHURAVÁDI ... *chura* to STEAL.

SECOND CONJUGATION.

§ 189. The second conjugation corresponds with the seventh in Sanskrit, and is characterized by the insertion of the anuswara, *an*, before the last consonant of the root, like *math* in Greek, that inserts *n* and becomes *manthanó* "to learn." The following is an example of this conjugation, in the active voice.

Chhida to CUT, SUNDER; Latin; SCID, SCINDO, to CUT.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဆိန္ဒါမိ	ဆိန္ဒသိ	ဆိန္ဒတိ
Sin.	*chhindámi*	*chhindasi*	*chhindati*
	ဆိန္ဒါမ	ဆိ " ထ	ဆိ " န္တေ
Plu.	*chhindáma*	*chhindatha*	*chhindante*

IMPERFECT TENSE.

	အဆိန္ဒ	အဆိန္ဒော	အဆိန္ဒါ
Sin.	*achhinda*	*achhindo*	*achhindá*
	အဆိ " မှာ	အဆိန္ဒတ္ထ	အဆိန္ဒု
Plu.	*achhindahmá*	*achhindattha*	*achhindu*

OPTATIVE MOOD.

	ဆိန္ဒေယျာမိ	ဆိန္ဒေယျာသိ	ဆိန္ဒေယျ
Sin.	*chhindeyyámi*	*chhindeyyási*	*chhindeyya*
	ဆိန္ဒေယျာမ	ဆိ "' ယျာထ	ဆိန္ဒေယျုံ
Plu.	*chhindeyyáma*	*chhindeyyátha*	*chhindeyyun*

IMPERATIVE MOOD.

	ဆိန္ဒါမိ	ဆိန္ဒဟိ	ဆိန္ဒတု
Sin.	*chhindámi*	*chhindahi*	*chhindatu*
	ဆိ "' မ	ဆိ " ထ	ဆိန္ဒု
Plu.	*chhindáma*	*chhindatha*	*chhindu*

§ 190. The final radical may take either *a*, *i*, *í*, *e*, or *o*, as:

ရုန္ဓတိ ရုန္ဓိတိ ရုန္ဓီတိ ရုန္ဓေတိ ရုန္ဓောတိ

rundhati, *rundhiti*, *rundhíti*, *rundheti*, or *rundhoti*, OBSTRUCTS.

§ 191. The *n* before the last consonant is subjected to the regular permutations given in § 83. Thus:

ဘဇ ဘဉ္ဇတိ သဘ သုမ္ဘောတိ

bhaja to ENJOY, *bhanyjati* ENJOYS. *sabha* to GORE, *sumbhoti* GORES.

§ 192. The passive is made by adding *y* to the root, and the terminations of the *Attano padáni*, as:

ရုန္ဓယတေ *rundhayate*, HE OBSTRUCTS, or RESTRAINS.

THIRD CONJUGATION.

§ 193. As has been noted in § 188. the third conjugation is characterized by inserting *y* between the root and the terminations, as:

Diva to SPORT, to GO; Greek THEὼ to RUN.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဒိပ္ပါမိ	ဒိပ္ပသိ	ဒိပ္ပတိ
Sin.	*dippámi*	*dippasi*	*dippati*
	ဒိပ္ပါမ	ဒိပ္ပထ	ဒိပ္ပန္တိ
Plu.	*dippáma*	*dippatha*	*dippanti*

IMPERFECT TENSE.

	အဒိပ္ပ	အဒိပ္ပော	အဒိပ္ပါ
Sin.	*adippa*	*adippo*	*adippá*
	အဒိပ္ပမှာ	အဒိပ္ပတ္ထ	အဒိပ္ပု
Plu.	*adippahmá*	*adippattha*	*adippu*

OPTATIVE MOOD.

	ဒိပ္ပေယျာမိ	ဒိပ္ပေယျာသိ	ဒိပ္ပေယျ
Sin.	*dippeyyámi*	*dippeyyási*	*dippeyya*
	ဒိပ္ပေယျာမ	ဒိပ္ပေယျာထ	ဒိပ္ပေယျုံ
Plu.	*dippeyyáma*	*dippeyyátha*	*dippeyyun*

IMPERATIVE MOOD.

	ဒိပ္ပါမိ	ဒိပ္ပဟိ	ဒိပ္ပတု
Sin.	*dippámi*	*dippahi*	*dippatu*
	ဒိပ္ပါမ	ဒိပ္ပထ	ဒိပ္ပန္တု
plu.	*dippáma*	*dippatha*	*dippantu*

FOURTH CONJUGATION.

§ 194. The fourth conjugation is characterized by adding *nu*, *unu*, or *na* to the root; like *ag*, in Greek, which adds *nu*, and becomes *agnumi* to BREAK.

In the singular of the present and imperfect tenses active, and in the imperative mood the first person of both numbers, and both voices, and the third person singular active, the conjugational *u* is changed to *o*.

The following is an example of this conjugation:

Pápu[i. e. *pa–ápu*] to OBTAIN; Latin, APO to OBTAIN.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပါပုဏောမိ	ပါပုဏောသိ	ပါပုဏောတိ
Sin.	*pápunomi*	*pápunosi*	*pápunoti*
	ပါပုဏုမ	ပါပုဏုထ	ပါပုဏုန္တိ
Plu.	*pápunuma*	*pápunutha*	*pápunwanti*

Or,

	ပါပုဏာမိ	ပါပုဏာသိ	ပါပုဏာတိ
Sin.	*pápunámi*	*pápunási*	*pápunáti*
	ပါပုဏာမ	ပါဏာထ	ပါပုဏာန္တိ
Plu.	*pápunáma*	*pápunátha*	*pápunánti*

FIFTH CONJUGATION.

§195. The fifth conjugation, corresponding to the Sanskrit ninth, adds *ná* to the root, like the Greek *dam*, which adds *na* in the middle voice, and becomes *damnamai* to SUBDUE.

The limits of the preceding conjugation might have been easily extended to include this one. The following is one of Kachchayano's examples:

Lu to CUT; Greek LUÒ to LOOSE.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	လုနာမိ	လုနာသိ	လုနာတိ
Sin.	*lunámi*	*lunási*	*lunáti*
	လုနာမ	လုနာထ	လုနာန္တိ
Plu.	*lunáma*	*lunátha*	*lunánti*

SIXTH CONJUGATION.

§ 196. The sixth conjugation is confined, so far as known, to a single verb, and is in nowise entitled to the distinction of a conjugation. This verb is referred in Sanskrit to the ninth conjugation corresponding to the fifth in Pali, to which it might be appropriately referred.

Kachchayano says the conjugation is characterized by adding *ppa*, or *hna* to the root, as:

Gaha, Sans. *Graha*, to TAKE, Germ. GREIFEN, to GRIPE, GRASP.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဃေပ္ပါမိ	ဃေပ္ပသိ	ဃေပ္ပတိ
Sin.	*gheppámi*	*gheppasi*	*gheppati*
	ဃေပ္ပါမ	ဃေပ္ပထ	ဃေပ္ပန္တိ
Plu.	*gheppáma*	*gheppatha*	*gheppanti*

Or,

	ဂဏှာမိ	ဂဏှာသိ	ဂဏှာတိ
Sin.	*gahnámi*	*gahnási*	*gahnáti*
	ဂဏှာမ	ဂဏှာထ	ဂဏှာန္တိ
Plu.	*gahnáma*	*gahnátha*	*gahnánti*

SEVENTH CONJUGATION.

§ 197. The seventh conjugation is the eighth in Sanskrit, and is characterized by taking *o*, or *yira* after the root.

The principal verb in this conjugation is *kara* to DO, and it occurs in books more often perhaps than any other verb, except the verb to BE. It is conjugated with various irregularities. All the forms found in Kachchayano are given below:

Kara, Sans. *Kri*, to DO, MAKE. Latin; CREO to CREATE, MAKE.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ကရောမိ	ကရောသိ	ကရောတိ
Sin.	*karomi*	*karosi*	*karoti*
	ကရောမ	ကရောထ	ကရောန္တိ
Plu.	*karoma*	*karotha*	*karonti*

Or,

	ကယိရာမိ	ကယိရသိ	ကယိရတိ
Sin.	*kayirami*	*kayirasi*	*kayirati*
	ကယိရာမ	ကယိရထ	ကယိရန္တိ
Plu.	*kayiráma*	*kayiratha*	*kayiranti*

Or,

	ကုပ္ပမိ	ကုပ္ပသိ	ကုပ္ပတိ
Sin.	*kuppami*	*kuppasi*	*kuppati*
	ကုပ္ပမ	ကုပ္ပထ	ကုပ္ပန္တိ
Plu.	*kuppama*	*kuppatha*	*kuppanti*

AORIST.

	အကာသိ	အကာသော	အကာသိ
Sin.	*akási*	*akáso*	*akási*
	အကာမှ	အကာသတ္ထ	အကာသုံ
Plu.	*akásahma*	*akásattha*	*akasun*

AORIST.

	First Person.	Second person.	Third Person.
	အကရိ	အကရော	အကရီ
Sin.	*akari*	*akaro*	*akarí*
	အကရမှာ	အကရတ္ထ	အကရုံ
Plu.	*akarahmá*	*akarattha*	*akarun*

FUTURE TENSE.

	ကာဟိမိ	ကာဟိသိ	ကာဟိတိ
Sin.	*káhimi*	*káhisi*	*káhiti*
	ကာဟိမ	ကာဟိထ	ကာဟိန္တိ
Plu.	*káhima*	*káhitha*	*káhinti*

Or,

	ကဟာမိ	ကဟာသိ	ကဟာတိ
Sin.	k*ahámi*	k*ahási*	k*aháti*
	ကဟာမ	ကဟာထ	ကဟာန္တိ
Plu.	k*aháma*	k*ahátha*	k*ahánti*

Or,

	ကရိဿာမိ	ကရိဿသိ	ကရိဿတိ
Sin.	k*arissámi*	k*arissasi*	k*arissati*
	ကရိဿာမ	ကရိဿထ	ကရိဿန္တိ
Plu.	k*arissáma*	k*arissatha*	k*arissanti*

OPTATIVE MOOD.

	ကရေယျာမိ	ကရေယျာသိ	ကရေယျ
Sin.	*kareyyámi*	*kareyyási*	*kareyya*
	ကရေယျာမ	ကရေယျာထ	ကရေယျုံ
Plu.	*kareyyáma*	k*areyyátha*	*kareyyun*

IMPERATIVE MOOD.

	ကရောမိ	ကရောဟိ	ကရောတု
Sin.	*karomi*	*karosi*	*karotu*
	ကရောမ	ကရောထ	ကရောန္တု
Plu.	*karoma*	*karotha*	*karontu*

Passive and Middle Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
Sin.	ကယျေ *kayye*	ကယျသေ *kayyase*	ကယျတေ *kayyate*
Plu.	ကယျမှေ *kayyahme*	ကယျဝှေ *kayyahve*	ကယျန္တေ *kayyante*

Or,

Sin.	ကရိယေ *kariye*	ကရိယသေ *kariyase*	ကရိယတေ *kariyate*
Plu.	ကရိယမှေ *kariyahme*	ကရိယဝှေ *kareyahve*	ကရိယန္တေ *kariyante*

Or,

Sin.	ကရေ *kare*	ကရိသေ *karise*	ကရိတေ *karite*
Plu.	ကရိမှေ *karihme*	ကရိဝှေ *karihve*	ကရိန္တေ *karinte*

Or,

Sin.	ကုရေ *kure*	ကုရုသေ *kuruse*	ကုရုတေ *kurute*
Plu.	ကုရုမှေ *kuruhme*	ကုရုဝှေ *kuruhve*	ကုရုန္တေ *kurunte*

INFINITIVE MOOD.

ကတ္တုံ *kattun* ကာတ္တုံ *káttun* ကာတုံ *kátun*

PARTICIPLES.

PRESENT PARTICIPLE.

ကထံ *kathan*

PASSIVE PAST PARTICIPLE.

ကတော *kato*

CONTINUATIVE PARTICIPLE.

ကတွာ *katwá* ကတုနာ *katuna*

FUTURE PASSIVE PARTICIPLE.

ကတဗ္ဗံ *katabpan* ကာတဗ္ဗံ *kátabpan* ကာတ္တဗ္ဗံ *káttabpan*

EIGHTH CONJUGATION.

§ 198. The eight conjugation, like the tenth in Sanskrit, ought to have been treated as the conjugation of causative verbs; but the form though causative has not always a causative signification. The characteristic letters are *e*, *ṉe*, *aya*, and *ṉaya*.

If the first vowel of the root be *a*, it is lengthened into *á*, if *u*, or *i*, it is changed to *o*, or *e*. as in § 187. and a final *u*, or *e* is changed to *v*, or *y*. The following are examples of this conjugation:

Chura to STEAL; Latin FUROR to STEAL.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စေါရေမိ	စေါရေသိ	စေါရေတိ
Sin.	*choremi*	*choresi*	*choreti*
	စေါရေမ	စေါရေထ	စေါရေန္တိ
Plu.	*chorema*	*choretha*	*chorenti*

Or,

	စေါရယာမိ	စေါရယသိ	စေါရယတိ
Sin.	*chorayami*	*chorayasi*	*chorayati*
	စေါရယာမ	စေါရယထ	စေါရယန္တိ
Plu.	*chorayama*	*chorayatha*	*chorayanti*

Mata, Sans. *Mana*, to DELIBERATE; Latin MEN–MEMINI.

	မန္တေမိ	မန္တေသိ	မန္တေတိ
Sin.	*mantemi*	*mantesi*	*manteti*
	မန္တေမ	မန္တေထ	မန္တေန္တိ
Plu.	*mantema*	*mantetha*	*mantenti*

Or,

	မန္တယာမိ	မန္တယာသိ	မန္တယတိ
Sin.	*mantayami*	*mantayasi*	*mantayati*
	မန္တယာမ	မန္တယထ	မန္တယန္တိ
Plu.	*mantayama*	*mantayatha*	*mantayanti*

Verbs of several Conjugations.

§ 199. The same root is often conjugated in two or more conjugations, sometimes with a different signification; as:

ဘိန္ဒတိ *bhindati* Second conjugation, from root *bhida.* BREAKS
ဘိဇ္ဇတိ *bhijjati* THIRD ... ... DISTRIBUTES.

Hence arises this fourfold division of the roots:

I. Roots conjugated in one conjugation.
II. ... ... two ...
III. ... ... three ...
IV. ... ... four ...

These divisions are subdivided, and each subdivision is named by compounding the names of the several conjugations according to which the roots it includes are conjugated, as:

ဘူဝါဒိရုဓာဒိ *búvádi rudhádi* FIRST and SECOND conjugation, as:
လိပတိ လိမ္ပတိ *lipati limpati* ANOINTS, SMEARS.

ဘူဝါဒိဒိဝါဒိ *búvádi divádi* FIRST and THIRD conjugation, as:
ဌာတိ ဌာယတိ *ṭháti ṭháyati* STANDS, IS ESTABLISHED.

ဘူဝါဒိသွာဒိ *buvádi swádi* FIRST and FOURTH conjugation, as:
ဂါယတိ ဂိဏာတိ *gáyati giṉáti* SINGS.

ဘူဝါဒိကိယာဒိ *búvádi kiyádi* FIRST and FIFTH conjugation, as:
ဇေယတိ ဇိနာတိ *jeyati jináti* CONQUORS.

ဘူဝါဒိတနာဒိ *búvádi tanádi* FIRST and SEVENTH conjugation, as
ဇာဂရတိ ဇာဂရောတိ *jágarati jágaroti* AWAKENS.

ဘူဝါဒိစုရာဒိ *búvádi churadi* FIRST and EIGHTH conjugation, as:
မာနတိ မာနေတိ *mánati máneti* INVESTIGATES.

ရုဓာဒိဒိဝါဒိ *rudhádi divádi* SECOND and THIRD conjugation, as
မုဉ္စတိ မုစ္စတိ *munychati muchchti* IS FREE.

ဒိဝါဒိစုရာဒိ *divádi churádi* THIRD and EIGHTH conjugation, as.

ရုပ္ပတိ ရုပေတိ ရုပယတိ *ruppati rupeti rupayati* CONFUSES.

သွာဒိကိယာဒိ *swádi kiyádi* FOURTH and FIFTH conjugation, as:

စိဏောတိ စိနာတိ *chinoti chináti* ASSEMBLES.

သွာဒိတနာဒိ *swádi tanádi* FOURTH and SEVENTH conjugation, as:

ပါပုဏာတိ ပပ္ပောတိ *pápunáti pappoti* OBTAINS.

ဘူဝါဒိရုဓါဒိစုရာဒိ *búvádi rudhádi churádi* FIRST, SECOND, and EIGHTH conjugation, as:

ဟိံသတိ ဟုံသတိ ဟိံသေတိ

hinsati *hansati* *hinsete* INJURES, KILLS.

ဘူဝါဒိဒိဝါဒိကိယါဒိ *búvádi divádi kiyádi* FIRST, THIRD, and FIFTH conjugation, as:

ကိလိသတိ ကိလိဿတိ ကိလိသနာတိ

kilisati *kilissati* *kilisanáti* IS VICIOUS.

ဘူဝဒိဒိဝါဒိစုရာဒိ *búvádi divádi chúrádi* FIRST, THIRD, and EIGHTH conjugation, as:

ရောစတိ ရုစ္စတိ ရောစေတိ ရောစေယတိ

rochati *ruchchati* *rocheti* *rocheyati* SHINES.

ဘူဝါဒိရုဓါဒိဒိဝါဒိစုရာဒိ *búvádi rudhádi divadi churádi* FIRST, SECOND, THIRD, and EIGHTH conjugation, as:

ဝိဒတိ ဝိန္ဒတိ ဝိဇ္ဇတိ ဝေဒေတိ ဝေဒယတိ

vidati *vindati* *vijjati* *vedeti* *vedayati* KNOWS.

ဘူဝါဒိဒိဝါဒိသွာဒိကိယာဒိ *búvádi divádi swádi kiyádi* FIRST, THIRD, FOURTH, and FIFTH conjugation, as:

ဒဝတိ ဒုယတိ ဒုဏောတိ ဒုနာတိ

davati *duyati* *dunoti* *dunáti* GOES, IS IN PAIN.

Causal Verbs.

§ 200. Any verb may be changed to a causal verb by adding to the base *e*, *aya*, *ápe*, or *ápaya*.

In Sanskrit *p* to denote the causative is introduced as an exception, but it is regular in Pali, and is found frequently in the Asoka Inscriptions. *Pe* however is shortened to *pi*, as:

𑀇𑀬𑀁𑀥𑀫𑀮𑀺𑀧𑀻 𑀤𑁂𑀯𑀸𑀦𑀁𑀧𑀺𑀬𑁂𑀦 𑀧𑀺𑀬𑀤𑀲𑀺𑀦𑀸𑀭𑀸𑀜 𑀮𑁂𑀔𑀸𑀧𑀺𑀢𑀸

Iyan dhama lipi devánan piyena Piyadasiná ránya lekhápitá.

"This law-writing is caused to be written by King Piyadasi beloved of the Devas."

In book Pali this same root, *likha* to WRITE, appears with the double consonant *likkha*, and *pe* for the causative instead of *pi*, as:

အက္ခရာနိ	လိက္ခိတွာ	သဝဏ္ဏပတ္တေ	လိက္ခာပေတွာ
akkharáni	*likkhitwá*	*savaṇṇapatte*	*likkhápetwá*

"Having written letters." "Having caused to write on a gold plate."

The rules for the change of vowels are the same as given in the eighth conjugation § 198. but usage varies in the lengthening of the first vowel of the root, and it is never lengthened before a double consonant. The following are examples: *gámaya* and *gamaya* CAUSE TO GO, *chintaya* CAUSE TO THINK, and *káre*, *káraya*, *kárápe*, *kárápaya* CAUSE TO DO.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
Sin.	ဂါမယာမိ *gámayámi*	ဂါမယာသိ *gámayasi*	ဂါမယတိ *gámayati*
Plu.	ဂါမယာမ *gámayáma*	ဂါမယာထ *gámayatha*	ဂါမယန္တိ *gámayanti*

Or,

Sin.	ဂမယာမိ *gamayámi*	ဂမယာသိ *gamayasi*	ဂမယတိ *gamayati*
Plu.	ဂမယာမ *gamayáma*	ဂမယာထ *gamayatha*	ဂမယန္တိ *gamayanti*

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စိန္တယာမိ	စိန္တယာသိ	စိန္တယတိ
Sin.	*chintayámi*	*chinàtayasi*	*chintayati*
	စိန္တယာမ	စိန္တယထ	စိန္တယန္တိ
Plu.	*chintayáma*	*chintayatha*	*chintayanti*
	ကာရေမိ	ကာရေသိ	ကာရေတိ
Sin.	*káremi*	*káresi*	*káreti*
	ကာရေမ	ကာရေထ	ကာရေန္တိ
Plu.	*kárema*	*káretha*	*kárenti*
		Or,	
	ကာရယာမိ	ကာရယာသိ	ကာရယတိ
Sin.	*kárayámi*	*kárayasi*	*kárayati*
	ကာရယာမ	ကာရယထ	ကာရယန္တိ
Plu.	*kárayámi*	*kárayasi*	*kárayanti*
		Or,	
	ကာရာပေမိ	ကာရာပေသိ	ကာရာပေတိ
Sin.	*kárápemi*	*kárápesi*	*kárápeti*
	ကာရာပေမ	ကာရာပေထ	ကာရာပေန္တိ
Plu.	*kárápema*	*kárápetha*	*kárápenti*
		Or,	
	ကာရာပယာမိ	ကာရာပယာသိ	ကာရာပယတိ
Sin.	*kárápayámi*	*kárápayasi*	*kárápayati*
	ကာရာပယာမ	ကာရာပယထ	ကာရာပယန္တိ
Plu.	*kárápayáma*	*kárápayatha*	*kárápayanti*

Kachchayano says that *l* is occasionally used for a causative affix, from the root

ဇုတ ဇောတလတိ *juta jotalati*, CAUSES TO SHINE.

But the commentators say this is an interpolation, and is not found in the old copies of his Grammar.

Desiderative Verbs.

§ 201. In Pali, as in Sanskrit, to avoid the circumlocution of using the verb WISH, and the infinitive mood of another verb, certain changes are made in the verb to express the idea by one word. The first syllable of the verb is reduplicated according to rules to be noted hereafter, and *kha*, or *chha*, or *sa* is added to the root. Thus, for

ဘောတုံ ဣစ္ဆတိ ဗုဘုက္ခတိ ဘုဇ ခ

bhotun ichchhati, is written *bubhukkhati*, from *bhuja* to EAT, and *kh*
"He wishes to eat."

ဃသိတုံ ဣစ္ဆတိ ဇိဃစ္ဆတိ ဃသ ဆ

ghasitun ichchhati, is written *jighajjati*, from *ghasa* to EAT, and *chh*
"He wishes to eat."

ပါတုံ ဣစ္ဆတိ ပိပါသတိ ပါ သ

pátun ichchhati, is written *pivásati*, from *pá* to DRINK, and *sa*
"He wishes to drink."

သောတုံ ဣစ္ဆတိ သုဿူသတိ သု သ

sotun ichchhati, is written *sussusati*, from *su* to HEAR, and *sa*
"He wishes to hear."

ဟရိတုံဣစ္ဆတိ ဇိဂီံသတိ ဟရ သ

haritun ichchhati, is written *jiginsati*, from *hara*, to CARRY, and *sa*
"He wishes to carry."

Alwis says: "This word is written in all the Pali works *Jiginsati*–should it not be *Jihinsati?*" The reply is in the negative, because one of Kachchhayano's aphorisms says: "When the root *hara* takes the affix *sa*, the whole root is changed to *gin*."

The following example of *Pivása*, WISH TO DRINK, may serve to illustrate the conjugation of these verbs:

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
Sin.	ပိပါသာမိ *pivásámi*	ပိပါသသိ *pivásasi*	ပိပါသတိ *pivásati*
Plu.	ပိပါသာမ *pivásáma*	ပိပါသထ *pivásatha*	ပိပါသန္တိ *pivásanti*

Intensive, or Frequentive Verbs.

§ 202. To express emphasis, intensity, or frequent action, the bases of verbal roots are reduplicated. It is something parrallel to the Hebrew infinitive in such expressions as, *moth yaumuth* DYING THOU SHALT DIE.

It is remarkable that Kachchayano says nothing on this form of the verb. Alwis however refers to two of his examples as illustrations of it; but they do not appear to be cases in point. They lack both the peculiar form and the peculiar signification.

ဒဒ္ဒလ္လတိ ဒလ *daddalati*, from the root *dala* which Alwis defines: "Illumines intensely.". But it is defined by commentators merely to "shine, or illuminate."

စင်္ကမတိ ဂမ *changkamati*, from the root *gama*, Alwis defines: "Walks repeatedly." But this is not the definition of the Scoliasts. They say it means to "Walk with the feet." i. e. go on foot. Moreover the Sanskrit uses the intensive form of this root, but both the reduplication, and the definition differ, as:

गम् जंगम्यते जंगमीति

gam, to GO, *jangamyate*; *jangamíti* to WALK CROOKEDLY.*

The word however has passed into Burmese with something of the frequentive signification. Thus in Judson's Dictionary စင်္ကြံ *zengyan* is defined: "A walk, a place for walking to and fro."

The Pali books furnish a form with the signification of the frequentive verb, in which the reduplication consists of the whole base of the verb, and is interchanged with the participle, as:

စရေစရေယျ စရ *chare chareyya* from *chara*. "He might practice earnestly, or frequently."

ဥဒ္ဓရိဿဥဒ္ဓရိဿာမိ ဓရ *uddharissa uddharissámi*, from *dhara* "Bringing out I will bring out, or I will bring out repeatedly."

Sometimes the reduplication is made with the root repeated and *e*. The religious books contain such expressions as these:

နမေနမာမိ နမ *name namámi*, from *nama*. "Bowing I bow repeatedly."

ဝန္ဒေဝန္ဒာမိ ဝန္ဒိတွာဝန္ဒာမိ *vande vandámi*. *vanditwá vandámi* "Worshipping I worship intently."

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*Max Müller page 225. Williams page 132.

In the last example the continuative participle and verb are used in precisely the same signification as the reduplicated verb, which might be regarded as an abbreviated form of the participle rather than as an intensive verb, but it lacks the *i* of the participle.

If the insertion of a nasal be the characteristic of intensive or frequentive verbs, then Kachchayano gives several examples. But none of them are recognized by his commentators as possessing the signification of the frequentive verb, and there is nothing in the text to indicate any change in the meaning of the verb; yet it seems certain that had Kachchayano intended to convey a special signification, he would have indicated it, as he does the desiderative verbs. Kachchayano's text in which the examples occur is the following:

ကဝဂ္ဂဿ စဝဂ္ဂေါ အဗ္ဘာသေ ဝတ္တမာနဿ ကဝဂ္ဂဿ
kavaggassa chavaggo abhâse vattamânassa kavaggassa

စဝဂ္ဂေါ ဟောတိ စိကိစ္ဆတိ ဇိဂုစ္ဆတိ ဇိဃစ္ဆတိ
chavaggo hoti chikichchhati jigujachchhati jighajachchhati

ဇိဂိသတိ ဇင်္ဂမတိ စင်္ကမတိ
jigisati janggamati changkamati

နိဂ္ဂဟီတဉ္စ အဗ္ဘာသဿ အန္တေ နိဂ္ဂဟီတာဂမော
niggahitanycha abbhásassa ante niggahitágamo

ဟောတိဝါ စင်္ကမတိ စဉ္စလတိ စင်္ဂမတိ
hotivá changkamati chanychalati changgamati

"For a *k* classified letter, a *ch* classified letter."

"In the reduplication of the present tense, for a *k* classified letter is a *ch* classified letter—*janggamati*, *chankamati*"

"And anuswara."

"At the end of the reduplication anuswara comes sometimes, *changkamati*, *chanychalati*, *changgamati*."

Chanychalati is rendered SHAKES; and *changkamati*, *changgamati*, and, *janggamati* are all translated HE GOES, *chankamati* once HE WALKS WITH HIS FEET. All are probably from the same root *gama*, but they are sometimes referred to *gamu* and *kamu*. Possibly कम् *kram* to STRIDE may be the root of *changkamati*.

Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(*a.*) The affix *áya* is used to signify one making himself like the noun. Thus, for

ပဗ္ဗတမိဝ အတ္တာနံ အာစရတိ ပဗ္ဗတာယတိ

pappatamiva attánan ácharati, is written *pappatáyati*.

"He makes himself like a mountain."

သံဃော သမုဒ္ဒမိဝ အတ္တာနံ အာစရတိ သမုဒ္ဒါယတိ

sangho samuddhamiva attánan ácharati, is written *samuddháyati.*

"The church-assembly makes itself like the ocean."

This form of the verb may be compared with such English words, as *romanize*, TO MAKE LIKE ROMAN; and *latinize*, TO MAKE LIKE LATIN.

(*b.*) The affix *íya* is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

အဆတ္တံ ဆတ္တမိဝ အာစရတိ ဆတ္တီယတိ

achhattan chhattamiva ácharati, is expressed by *chhattíyati*

"That which is not an umbrella he treats as an umbrella."

အပုတ္တံ ပုတ္တမိဝ အာစရတိ ပုတ္တီယတိ

aputtan puttamiva ácharati, is expressed by *puttíyati*

"He who is not a son, he treats as a son."

(*c.*) This last affix, *íya*, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

အတ္တနော ပတ္တံ ဣစ္ဆတိ ပတ္တီယတိ

attano pattan ichchhati, is written *pattíyati*

"He desires a vessel for himself."

အတ္တနော ဃဋံ ဣစ္ဆတိ ဃဋီယတိ

attano ghaṭan ichchhati, is written *ghaṭíyati*

"He desires a water jar for himself."

အတ္တနော ဝတ္ထံ ဣစ္ဆတိ ဝတ္ထီယတိ
attano vatthan ichchhati, is written *vatthíyati*.
"He desires clothes for himself."

အတ္တနော ဓနံ ဣစ္ဆတိ ဓနီယတိ
attano dhanan ichchhati, is written *dhaníyati*.
"He desires property for himself."

(*d.*) To express the instrument by which an act is performed, the noun is converted into a verb by affixing *ya*, as:

ဂီတံ ဝီဏာယ ဥပဂါယတိ ဥပဝီဏာယတိ .
gítan viṉáya upagáyati, is written *upaviṉayati*.
"He is eminently skilled in singing by means of the lute."

မဂ္ဂံ ဟတ္ထိနာ အတိက္ကမတိ အတိဟတ္ထိယတိ
maggán hattiná atikkamati, is written *atihattiyati*
"He goes over the road by means of an elephant."

Analogous with this is the English colloquial verb to FOOT IT.

Occasionally the verb is formed on the basis of an adjective, as:

ရတ္တိ ဝိသုဒ္ဓါ ဟောတိ ဝိသုဒ္ဓါယတိ
ratti visuddhá hotti, is written, *visuddháyati*.
"The evening is pleasant." Or, "It is pleasant [by means of the evening.]"

(*e.*) Sometimes *ára*, and *ála* are affixed in the signification of MAKING, like *ify* in English, as:

သန္တံ ကရောတိ သန္တရတိ
santan karoti, is expressed by *santaráti*.
"He makes peace, or pacifies."

ဥပက္ကမံ ကရောတိ ဥပက္ကမာလတိ
upakkaman karoti, is expressed by *upakkamálati*
"He makes strenuous effort."

Alwis renders this phrase: "He devises a plan", उपक्रम *upakrama*, "A stratagem", might sustain this definition. ဥပက္ကမ *upakkama* however, is defined by the Pali lexicographers, "diligence, industry." This is another of not a few examples, in which the Pali of Ceylon seems to differ from the Pali of Burmah.

Reduplicated Verbs.

§ 204. There are a few verbs which reduplicate their first syllable in some of their forms, like Greek verbs in *mi*. In Sanskrit they are raised to the dignity of a conjugation, the third, but Kachchayano includes them in his first conjugation. The following is an example:

Dá to GIVE; Greek DO to GIVE.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဒဒါမိ	ဒဒါသိ	ဒဒါတိ
Sin.	*dadámi*	*dadási*	*dadáti*
	ဒဒါမ	ဒဒါထ	ဒဒါန္တိ
Plu.	*dadáma*	*dadátha*	*dadánti*

This reduplication is not confined to these verbs. The perfect tense of all verbs is reduplicated, and desiderative and frequentive verbs are reduplicated, and since Kachchayano treats the reduplication of all under one head, the laws that govern the reduplication have been reserved for this place.

(*a.*) If a root begin with a second or fourth classified letter, it is changed to the corresponding first or third; that is an aspirate is reduplicated by an unaspirate, as:

စိစ္ဆေဒ *chichchheda*, the perfect tense of *chhida*—HE CUT.

ဗဘူဝ *babhúva*, ... *bhú*—HE BECAME.

ဒဓာတိ *dadháti*, the present tense of *dhá*—HE CARRIES.

ဗုဘုက္ခတိ *bubhukkhali*, ... *bhuja*—WISHES TO EAT.

(*b.*) A letter of the *k* class is changed in reduplication to a letter of the *ch* class; that is is a gutteral is changed to a palatal, as:

စိကစ္ဆတိ *chikachchhati*, present tense of *kita*—HE PRACTISES MEDICINE.

စိကိစ္ဆတိ *chikichchhati*, present tense of *kita*—HE PRACTISES MEDICINE.

(*c.*) Occasionally the reduplication is made by *t* instead of *k*, as:

တိကိစ္ဆတိ *tikichchhati*, as above—HE PRACTISES MEDICINE.

ဇိဂုစ္ဆတိ *jiguchchhate*, present tense of *gupa*—HE GUARDS.

(*d.*) The aspirate *h* is changed in reduplication to *j*, as:

ဇဟာတိ *jaháti*, present tense of *há*—HE ABANDONS.

ဇုဟွတိ ဇုဟောတိ *juhwati*, or *juhoti*, present tense of *hú*, हु *hu*, in Sanskrit—HE OFFERS, or SACRIFICES.

ဇဟာရ *jahára*, perfect tense, third person singular of *hara*, हृ *hṛi*, in Sanskrit—HE CARRIED, or TOOK. Alwis says "Abandoned.

(*e.*) The radical vowel if long is shortened in reduplication, as:

ဒဒါတိ *dadáti*, present tense of *dá*—HE GIVES.

ဒဓာတိ *dadháti*, ... *dhá*—HE CARRIES.

(*f.*) Sometimes the reduplication takes *i*, as:

ဇိဃစ္ဆတိ *jighachchhati*, from *ghasa*—HE WISHES TO EAT.

ပိဝသတိ *pivasati* from *pá*—HE WISHES TO DRINK.

(*g.*) Sometimes a vowel is dropped in reduplication, as:

ဗဘူဝ *babhúva*, from *bhú*—HE BECAME.

Sometimes the vowel is retained, as:

ဗုဘုက္ခတိ *bubhukkhati*, from *bhuja*—HE WISHES TO EAT.

(*h.*) The root *thá* sometimes becomes *tiṭa* in reduplication. as:

တိဋ္ဌတိ *tiṭati*—HE STANDS တိဋ္ဌတု *tiṭatu*—LET HIM STAND.

တိဋ္ဌေယျ *tiṭeyya*—HE MAY STAND တိဋ္ဌယျုံ *tiṭayyun*—THEY MAY STAND.

(*i.*) Sometimes the reduplication takes anuswara, as:

စင်္ကမတိ *changkamati*, from *kamu*—HE GOES.

စဉ္စလတိ *chanychalati*, from *chala*—HE SHAKES.

(*k.*) Sometimes for the root *pá*, *piva* is substituted in reduplication, as:

ပိဝတိ *pivati*, HE DRINKS. ပိဝတု *pivatu*, LET HIM DRINK.

ပိဝေယျ *piveyya*, HE MAY DRINK. ပိဝေယျုံ *piveyyun*. THEY MAY DRINK.

Sometimes the bare root is used in the same signification, as:

ပါတိ *páte*, HE DRINKS.

(*l.*) When the roots *pá* and *má* take the affix *sa*, they sometimes become *vá*, and *man*, after the reduplication, as:

ပိဝါသတိ *pivásati*, from *pá*—HE WISHES TO DRINK.

ဝိမံသတိ *vimansati*, from *má*—HE INVESTIGATES, or REASONS.

(*m.*) The final radical becomes *k*, when *kh* is added to a reduplicated root, as:

တိတိက္ခတိ *titikkati*, from *tija*—HE FORBEARS, HAS PATIENCE.

(*n.*) The final consonant is changed to *ch*, when *chh* is added to the final radical, as:

တိကိစ္ဆတိ *tikichchhati*, from *kita*—HE PRACTISES MEDICINE.

ဇိဃစ္ဆတိ *jighachchhati*, from *ghasa*—HE WISHES TO EAT.

ဇိဂုစ္ဆတိ *jiguchchhati*, from *gupa*—HE GUARDS, PROTECTS.

Alwis renders "He reproaches," which accords with the Sanskrit. And the definition given above is identical with the Sanskrit when the root is conjugated without reduplication–*gopayati* गोपयति This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.

Anomalous Verbs.

First among anomalous verbs in all the Indu-European languages, is the verb to BE. In Greek and Latin its base appears to be *es*, and in Pali many forms are made from *asa*. The Anglo Saxon, and allied tongues, made their verb to BE from the root *be*, and in Pali a complete verb from *bú*, in the signification of to BE, or BECOME, is found in both the active and middle voices.

Webster says of the verb to BE: "It is defective, and its defects are supplied by verbs from other roots, *am*, *is*, *was*, *were*." The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "*am*, *is*, *was*, *were*." The roots *asa*, and *bhú* exist in Sanskrit, but the Pali has a third root *hú* for the verb to BE, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probabilty, to be of common origin with the Hebrew verb to BE, *huh*.

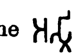
§ 205 All the forms of the verb to BE are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiences have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

Asa to BE! Latin, ESSE, to BE.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.		Second Person.	Third Person.		
	အသ္မိ	အဟ္မိ	အသိ	အတ္ထိ	အဋ္ဌိ	သတိ
Sin.	*asmi* or	*ahmi*	*asi*	*atthi* or	*aṭṭhi* or	*sati*
	အသ္မ	အဟ္မ	အတ္ထ	သန္တိ		သန္တေ
Plu.	*asma* or	*ahma*	*attha*	*santi*	or	*sante*

Kachchayano gives *atthi* only for the third person, but the books supply in addition, *aṭṭhi*, and *sati*. The last is near the  *asti* of the *Girnar* inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

သဗ္ဗာသသာဒိလောပေါစ *sabpássasádi lopo cha.*

"And *a* at the beginning of *asa* is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, *sante*.

AORIST.

	First Person.	Second Person.	Third Person.	
	အသိံ	အသိ	အသိ	
Sin.	*asin*	*asi*	*asi*	
	အသိမှ	အသိတ္ထ	အသိံသု	အသုံ
Plu.	*asihma*	*asittha*	*asinsu*, or	*asun*

REMARKS.

Alwis conjugates this tense with the initial *á* long throughout, like the Sanskrit, but the books in Burmah, so far as noted, make it short.

OPTATIVE MOOD.

	အဿံ	အဿ	အဿ	သိယာ
Sin.	*assan*	*assa*	*assa*, or	*siyá*
	အဿာမ	အဿထ	အဿု	သိယုံ
Plu.	*assáma*	*assatha*	*assu*	*siyun*

IMPERATIVE MOOD.

	အသ္မိ	အဟိ	အတ္ထု
Sin.	*asmi*	*ahi*	*atthu*
	အသ္မ	အတ္ထ	သန္တု
Plu.	*asma*	*attha*	*santu*

PARTICIPLES.

PRESENT PARTICIPLES.

သန္တော	သန္တီ	သန္တံ
santo	*santí*	*santan*
သမာနော	သမာနာ	သမာနံ
samáno	*samáná*	*samánan*

REMARKS.

The Pali, like the Latin, makes the future from another root, but the Greek makes the future and other forms from this root which are not met either in Pali or Sanskrit. It is worthy of remark too, that the Sanskrit has two preterites, while there is one only in Pali.

Bhú to BE; Anglo-Saxon, BE, to BE.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဘဝါမိ	ဘဝသိ	ဘဝတိ
Sin.	*bhavámí*	*bhavasi*	*bhavati*
	ဘဝါမ	ဘဝထ	ဘဝန္တိ
Plu.	*bhaváma*	*bhavatha*	*bhavanti*

PERFECT TENSE.

	ဗဘူဝ	ဗဘူဝေ	ဗဘူဝ
Sin.	*babhúva*	*babhúve*	*babhúva*
	ဗဘူဝမှ	ဗဘူဝိတ္ထ	ဗဘူဝု
Plu.	*babhúvahma*	*babhúvittha*	*babhúvu*

IMPERFECT TENSE.

	အဘဝ	အဘဝေါ	အဘဝါ
Sin.	*abhava*	*abhavo*	*abhavá*
	အဘဝမှာ	အဘဝတ္ထ	အဘဝူ
Plu.	*abhavahmá*	*abhavattha*	*abhavú* *

AORIST.

	အဘဝိ ဝိံ	အဘဝေါ	အဘဝီ	
Sin.	*abhavi–vin*	*abhavo*	*abhaví* *	
	အဘဝမှာ	အဘဝတ္ထ	အဘဝုံ	အဘဝိံသု
Plu.	*abhavahmá*	*abhavattha*	*abhavun*	*abhavinsu*

FUTURE TENSE.

	ဘဝိဿာမိ	ဘဝိဿသိ	ဘဝိဿတိ
Sin.	*bhavissámi*	*bhavissasi*	*bhavissati*
	ဘဝိဿာမ	ဘဝိဿထ	ဘဝိဿန္တိ
Plu.	*bhavissáma*	*bhavissatha*	*bhavissanti*

*By an oversight this vowel was printed short on page 87.

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝေယျာမိ	ဘဝေယျာသိ	ဘဝေ ဘဝေယျ
Sin.	*bhaveyyámi*	*bhaveyyási*	*bhave, bhaveyya*
	ဘဝေယျာမ	ဘဝေယျာထ	ဘဝေယျုံ
Plu.	*bhaveyyáma*	*bhaveyyátha*	*bhaveyyun*

CONDITIONAL MOOD.

	အဘဝိဿံ	အဘဝိဿေ	အဘဝိဿာ
Sin.	*abhavissan*	*abhavisse*	*abhavissa*
	အဘဝိဿာမှ	အဘဝိဿထ	အဘဝိဿံသု
Plu.	*abhavissahma*	*abhavissatha*	*abhavissansu*

IMPERATIVE MOOD.

	ဘဝါမိ	ဘဝါဟိ	ဘဝတု
Sin.	*bhavámi*	*bhaváhi*	*bhavátu*
	ဘဝါမ	ဘဝတ္ထ	ဘဝန္တု
Plu.	*bhaváma*	*bhavattha*	*bhavantu*

INFINITIVE MOOD.

ဘဝိတုံ

bhavitun.

PARTICIPLES.

PRESENT PARTICIPLES.

ဘဝန္တော	ဘဝန္တီ	ဘဝန္တံ	
bhavanto	*bhavanti*	*bhavantan*	
ဘဝမာနော	ဘဝမာနာ	ဘဝမာနံ	
bhavamáno	*bhavamáná*	*bhavamánan*	(*Middle.*)

FUTURE PARTICIPLES.

ဘဝိဿန္တော	ဘဝိဿန္တီ	ဘဝိဿန္တံ
bhavissanto	*bhavissantí*	*bhavissantan*

REMARKS.

Kachchayano gives *un* alone for the termination of the third person plural of the aorist, but, in a subsequent rule adds, *insu*, as used with it interchangably.

Middle Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဘဝေ	ဘဝသေ	ဘဝတေ
Sin.	bhave	bhavase	bhavate
	ဘဝမှေ	ဘဝဝှေ	ဘဝန္တေ
Plu.	bhavahme	bhavahve	bhavante

PERFECT TENSE.

	ဗဘူဝိ	ဗဘူဝိတ္ထော	ဗဘူဝိတ္ထ
Sin.	babhuvi	babhuvittho	babhuvittha
	ဗဘူဝိမှေ	ဗဘူဝိဝှော	ဗဘူဝိဝေ
Plu.	babhuvihme	babuvihvo	babhuvive

IMPERFECT TENSE.

	အဘဝိံ	အဘဝသေ	အဘဝတ္ထ
Sin.	abhavin	abhavase	abhavattha
	အဘဝမှသေ	အဘဝဝှံ	အဘဝတ္ထုံ
Plu.	abhavahmase	abhavahvan	abhavatthun

AORIST.

	အဘဝ	အဘဝသေ	အဘဝါ
Sin.	abhava	abhavase	abhava
	အဘဝမှေ	အဘဝဝှံ	အဘဝူ
Plu.	abhavahme	abhavahvan	abhavu

FUTURE TENSE.

	ဘဝိဿံ	ဘဝိဿသေ	ဘဝိဿတေ
Sin.	bhavissan	bhavissase	bhavissate
	ဘဝိဿာမှေ	ဘဝိဿဝှေ	ဘဝိဿာန္တေ
Plu.	bhavissahme	bhavissahve	bhavissante

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
Sin.	ဘဝေယျံ *bhaveyyan*	ဘဝေထော *bhavetho*	ဘဝေထ *bhavetha*
Plu.	ဘဝေယျာမှေ *bhaveyyáhme*	ဘဝေယျဝှော *bhaveyyahvo*	ဘဝေရံ *bhaveran*

CONDITIONAL MOOD.

Sin.	အဘဝိဿံ *abhavissan*	အဘဝိဿသေ *abhavissase*	အဘဝိဿထ *abhavissatha*
Plu.	အဘဝိဿာမှေ *abhavissahme*	အဘဝိဿဝှေ *abhavissahve*	အဘဝိဿန္တေ *abhavissante*

IMPERATIVE MOOD.

Sin.	ဘဝေ *bhave*	ဘဝဿု *bhavassu*	ဘဝတံ *bhavatan*
Plu.	ဘဝါမသေ *bhavámase*	ဘဝဝှော *bhavahvo*	ဘဝန္တံ *bhavantan*

INFINITIVE MOOD.

ဘဝိတုံ

BHAVITUN

PARTICIPLES.

PRESENT PASSIVE PARTICIPLE..

ဘူယမာနော *bhúyamáno*	ဘူယမာနာ *bhúyamáná*	ဘူယမာနံ *bhúyamánan*

PAST PARTICIPLE.

ဘူတော *bhúto*	ဘူတာ *bhútá*	ဘူတံ *bhútan*

FUTURE PARTICIPLE.

ဘဝိဿမာနော *bhavissamáno*	ဘဝိဿမာနာ *bhavissamáná*	ဘဝိဿမာနံ *bhavissamánan*

Hu to BE; Hebrew, HUH, to BE.

Alwis writes this root with *ú* long, *hú*, but Kachchayano uniformly with the short vowel, *hu*.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဟောမိ	ဟောသိ	ဟောတိ
Sin,	*homi*	*hosi*	*hoti*
	ဟောမ	ဟောထ	ဟောန္တိ
Plu.	*homa*	*hotha*	*honti*

IMPERFECT TENSE.

	အဟုဝ အဟုဝံ	အဟုဝေါ	အဟုဝါ
Sin.	*ahuva*, or *ahuvan*	*ahuvo*	*ahuvá*
	အဟုဝမှ	အဟုဝတ္ထ	အဟုဝူ
Plu.	*ahuvahma*	*ahuvattha*	*ahuvú*

AORIST.

	အဟုံ အဟောသိံ	အဟောသိ	အဟု အဟောသိ
Sin.	*ahun* or *ahosin*	*ahosi*	*ahu* or *ahosi*
	အဟုမှ အဟောသိမှ	အဟောသိတ္ထ	အဟဝုံ
Plu.	*ahuhma* or *ahosihma*	*ahosittha*	*ahavun*

This tense is also formed on the base *he. Ahesun* အဟေသုံ the third person plural is of common occurrence in the books.

Sometimes a nasal is inserted between the base and the termination, as: *ahengsun*—THEY WERE; and the same form is met occasionally in other verbs.

FUTURE TENSE.

	ဟေမိ	ဟေသိ	ဟေတိ
Sin.	*hemi*	*hesi*	*heti*
	ဟေမ	ဟေတ္ထ	ဟေန္တိ
Plu.	*hema*	*hettha*	*henti*

FUTURE TENSE. (*Continued.*)

Or,

	First Person.		Second Person.	Third Person.
	ဟေဟိမိ	ဟေဟာမိ	ဟေဟိသိ	ဟေဟိတိ
Sin.	*hehimi*, or	*hehámi*	*hehisi*	*hehiti*
	ဟေဟိမ	ဟေဟာမ	ဟေဟိတ္ထ	ဟေဟိန္တိ
Plu.	*hehima*, or	*hehάma*	*hehittha*	*hehinti*

Or,

	ဟောဟိမိ	ဟောဟာမိ	ဟောဟိသိ	ဟောဟိတိ
Sin.	*hohimi*, or	*hohámi*	*hohisi*	*hohiti*
	ဟောဟိမ	ဟောဟာမ	ဟောဟိတ္ထ	ဟောဟိန္တိ
Plu.	*hohima*, or	*hoháma*	*hohittha*	*hohinti*

These three forms of the future are made six, by inserting *ssa* between each base and termination, thus:

	ဟေဿာမိ	ဟေဿသိ	ဟေဿတိ
Sin.	*hessámi*	*hessasi*	*hessati*
	ဟေဿာမ	ဟေဿတ္ထ	ဟေဿန္တိ
Plu.	*hessáma*	*hessattha*	*hessanti*

In like manner the tense is conjugated on the bases *hehi*, and *hohi*, as:

ဟေဟိဿတိ		ဟောဟိဿတိ	
hehissati	HE WILL BE.	*hohissati*	HE WILL BE.

OPTATIVE MOOD.

	ဟေယျာမိ		ဟေယျာသိ	ဟေယျ
Sin.	*heyyámi*		*heyyási*	*heyya*
	ဟေယျာမ	ဟေယျံ	ဟေယျာတ္ထ	ဟေယျုံ
Plu.	*heyyáma*, or	*heyyan*	*heyyattha*	*heyyun*

The optative mood, as met in the books in Burmah, is usually made on the base *asa.* Alwis says he has not found the form given above in the books on Buddhism.

OPTATIVE MOOD (*Continued.*)

Or,

	ဟုဝေယျာမိ	ဟုံဝေယျာသိ	ဟုဝေယျ
Sin.	*huveyyámi*	*huveyyási*	*huveyya*
	ဟူဝေယျာမ	ဟုဝေယျာတ္ထ	ဟုဝေယျုံ
Plu.	*huveyyáma*	*huveyyáttha*	*huveyyun*

CONDITIONAL MOOD.

	အဟဝိဿံ	အဟဝိဿေ	အဟဝိဿာ
Sin.	*ahavissan*	*ahavisse*	*ahavissá*
	အဟဝိဿာမှ	အဟဝိဿထ	အဟဝိဿံသု
Plu.	*ahavissahma*	*ahavissatha*	*ahavissansu*

IMPERATIVE MOOD.

	ဟောမိ	ဟောဟိ	ဟောတု
Sin.	*homi*	*hohi*	*hotu*
	ဟောမ	ဟောတ္ထ	ဟောန္တု
Plu.	*homa*	*hottha*	*hontu*

INFINITIVE MOOD.

ဟုတုံ *hutun*

CONTINUATIVE PARTICIPLE.

ဟုတွာ ဟုတွာန *hutwá*, or *hutwána*

Middle Voice.

INDICATIVE MOOD.

IMPERFECT TENSE.

	အဟုဝိံ	အဟုဝသေ	အဟုဝတ္ထ
Sin.	*ahuvin*	*ahuvase*	*ahuvattha*
	အဟုဝမှသေ	အဟုဝဝှံ	အဟုဝတ္ထုံ
Plu.	*ahuvahmase*	*ahuvahvan*	*ahuvatthun*

PAST PARTICIPLE.

ဟုတော	ဟုတာ	ဟုတံ
huto	*hutá*	*hutan*

§ 206. *Gamu* to GO; English, GANG to GO.

गम् *gam*, substitutes for its final in "the special tenses" **च्छ** *chchh*, says Max Müller. In Pali this substitution is not confined to the special tenses. Kachchayano gives examples in the future, the conditional, and the aorist, which do not belong to the special or conjugational tenses. The same tense or mood is often conjugated on both bases. The following are specimens:

Active Voice.

INDICATIVE MOOD.

AORIST.

	First Person.	Second Person.	Third Person.
	အဂစ္ဆိ	အဂစ္ဆော	အဂစ္ဆိ
Sin.	*agachchhi*	*agachchho*	*agachchhí*
	အဂစ္ဆိမှာ	အဂစ္ဆတ္ထ	အဂစ္ဆုံ
Plu.	*agachchhimhá*	*agachchhattha*	*agachchhun*
		Also,	
	အဂမိ	အဂမော	အဂမီ
Sin.	*agami*	*agamo*	*agamí*
	အဂမမှာ	အဂမတ္ထ	အဂမုံ
Plu.	*agamahma*	*agamattha*	*agamun*

FUTURE TENSE.

	ဂစ္ဆိဿာမိ	ဂစ္ဆိဿသိ	ဂစ္ဆိဿတိ
Sin.	*gachchhissámi*	*gachchhissasi*	*gachchhissati*
		Also,	
	ဂမိဿာမိ	ဂမိဿသိ	ဂမိဿတိ
...	*gamissámi*	*gamissasi*	*gamissati*

Kachchayano gives a third base, *ghamma*. which does not appear in Sanskrit. The following are examples in the imperative.

	ဃမ္မာမိ	ဃမ္မဟိ	ဃမ္မတု
Sin.	*ghammámi*	*ghammahi*	*ghammatu*
	ဂမာမိ	ဂမဟိ	ဂမတု
...	*gamámi*	*gamahi*	*gamatu*
	ဂစ္ဆာမိ	ဂစ္ဆဟိ	ဂစ္ဆတု
...	*gachchhámi*	*gachchhahi*	*gachchhatu*

Disa, or *Dakhha* to SEE; Greek, DEIK–NUMI, CAUSE TO SEE.

§ 207. In Sanskrit, *dris* substitutes *pas* in the "special tenses," but in Pali *disa* is also used, and there are moods or tenses formed on the six following bases:

ဒိသ	ဒိဿ	ဒဿ	ဒက္ခ	ဒစ္ဆ	ပဿ
disa	*dissa*	*dassa*	*dakkha*	*dachchha*	*passa*

The following examples are in the active voice, and indicative mood.

PRESENT TENSE.

ဒိသတိ	ဒိဿတိ	ဒက္ခတိ	ဒစ္ဆတိ	ပဿတိ
disati	*dissati*	*dakkhati*	*dachchhati*	*passati*

"He sees."

အဒ္ဒဿ *adassa*, Imperfect,—HE SAW. Cont. part. *diswá* ဒိသွာ

Nyá to KNOW; Greek, GNO to KNOW.

§ 208. The Sanskrit irregular verbs appear to be more regular than the corresponding ones in Pali. This verb in Sanskrit has two bases only, while in Pali it has four, as:

ညာ ဇာ ဇံ ဉာ *nyá* *já* *jan* *ná*

PRESENT TENSE.

ဇာနာတိ ဉာယတိ *jánáti* *náyati* HE KNOWS.

OPTATIVE MOOD.

ဇာနေယျ ဇာညာ ဇာနိယာ *jáneyya* *janyá* *jániyá*

"He may know".

Brú to SPEAK; English, BRUIT to REPORT.

§ 209. This imperfect verb substitutes *áha* for its base in the perfect tense, as:

PRESENT TENSE — AORIST.

ဗြဝိတိ	ဗြဝိန္တိ		အဗြဝိ	အဗြဝုံ	
bravíti	*bravinti*	—HE SAYS–THEY SAY	*abraví*	*abravun*	—SAID

PERFECT TENSE.

အာဟ	အာဟု	အာဟံသု	
áha	*áhu*	*áhansun*	—HE SAID. THEY SAID—THEY SAID.

Vacha to SPEAK; Latin, VOCO to CALL.

§ 210. The verb *vacha* has three bases, *vacha*, *vakkha* and *ucha*. The Sanskrit pres. passive is formed from *ucha*, but in Pali more usually from *vacha*, though both forms are used, as:

Active Voice.

PRESENT TENSE.

ဝက္ခာမိ ဝက္ခာမ *vakkhámi*, *vakkháma*—I SAY, WE SAY.

IMPERFECT TENSE.

အဝစါ အဝစူ *avachá*, *avachú*—HE SAID, THEY SAID.

AORIST.

အဝေါစ အဝေါစုံ *avocha*, *avochun*—HE SAID, THEY SAID.

Passive Voice.

PRESENT TENSE.

ဝုစ္စတေ ဝုစ္စတိ ဥစ္စတေ *vuchchate*, *vuchchati*, *uchchte*. "It is said."

ဝဒ

§ 211. The last consonant of the root *vada* to SPEAK sometimes becomes *jj*, a change that does not appear to be made in Sanskrit.

ဝဇ္ဇာမိ ဝဒါမိ ဝဇ္ဇေမိ ဝဒေမိ *vajjámi*, *vadámi*, *vajjemi*, *vademi* "I speak, or say."

OPTATIVE MOOD.

ဝဇ္ဇေယျ ဝဒေယျ *vajjeyya*, *vadeyga*—HE MAY SPEAK.

ဇရ

§ 212. The root *jara* to GROW OLD, is sometimes changed to *jira*, *jiyya*, and *jiya*, as:

ဇိရတိ ဇိယျတိ ဇိယတိ *jirati*, *jiyyati*, *jiyati*—GROWS OLD

မရ

§ 213. The root *mara* to DIE, is occasionally changed to *miya*, as: မိယတိ မရတိ *miyati*, *marati*—HE DIES.

ဣသု

§ 214. Sometimes *su* in *isu* to WISH, is changed to *chchha*. In Sanskrit this change is regularly made in "the special tenses", but in Pali the change is represented as a matter of choice, thus:

ဣစ္ဆတိ ဧသတိ *ichchhati*, *esatí*—HE WISHES.

ယမု

§ 215. *Yamu*, to RESTRAIN, sometimes changes its last radical to *chchha*. Alwis writes *yama*, nearer the Sanskrit *yam*. With the preposition *ni*, it signifies to "be permanent, to observe", while its Singalese definition, according to Alwis, is "regulates."

နိယစ္ဆတိ နိယမတိ *niyachchhati* *niyamati*—HE OBSERVES.

ဒါ

§ 216. In *Dá* to GIVE, are several irregularities met in reading or noted by Kachchayano. The passive is sometimes made like the Sanskrit, *diyate*, and sometimes like the third conjugation, *diyati*: and similar double forms are found with other verbs. The *dá* not only becomes *di* occasionally, but also *de*. In one instance the base appears to be changed to *daha*, and the present tense is sometimes made from *dam*. The following are examples:

ဒဇ္ဇမိ ဒမ္မိ ဒမှိ *dajjami*, *dammami*, *dahmi*—I GIVE.

ဒဇ္ဇေယျ ဒဒေယျ *dajjeyya* *dadeyya*—HE MAY GIVE.

ဒိယတိ ဒိယတေ *diyati*, *diyate*—IT IS GIVEN.

Miscellaneous Anomalies.

§ 217. The characteristic *ssa* of the future tense is sometimes omitted.

§ 218. The *a* augment of the imperfect and aorist tenses, and the conditional mood, is frequently omitted.

§ 219. The affix which marks the second person singular of the imperative mood sometimes take *á* before it, is sometimes omitted.

§ 220. "The intermediate *i*,"says Max Müller," which has to be inserted between the verbal base and the terminations originally beginning with consonants", in the unmodified tenses, furnishes "one of the most difficult chapters of Sanskrit grammar." Kachchayano disposes of the whole subject in the following sentence:

"In the non-conjugational tenses the letter *i* comes."

Participles.

In both form and usage the Pali participles are nearly identical with the Sanskrit.

Active Voice.

PRESENT PARTICIPLE.

§ 221. The present participle may be formed from the third person plural of the present tense, by changing the *anti* to *an*. In Sanskrit the change is to *at*. For the declension, see § 112.

FUTURE PARTICIPLE.

§ 222. The future participle may be made from the third person plural of the future tense, by the same change that makes the present. See § 178.

Kachchayano however makes this participle also by omitting the *ss* of the future tense, leaving the form of the present. Thus he gives

ကရောန္တော ကရာနော *karonto, karáno*—HE WHO WILL DO

PERFECT PARTICIPLE.

§ 223. The perfect participle active is formed by adding *vá* to the past participle passive. For the declension, see § 111.

Middle and Passive Voices.

PRESENT PARTICIPLE.

§ 224. The present participle is formed by changing the termination of the third person plural of the present tense, *ante*, into *amana*.

This same form is used by Kachchayano for both the present and future tenses, and sometimes in an active signification as well as in a middle and passive. It is declined like the examples in § 89, 90, 95.

PAST PARTICIPLE.

§ 225. The past participle is formed by adding *ta* to the root, or in some instances *na*. It is frequently used as a finite verb. The declension is the same as the present participle noted above.

Kachchayano has another past participle, but not of common occurrence, made from this by the addition of *ávi*, as:

ဘုတ္တာဝီ ဝုသိတာဝီ *buttávi, vusitávi*—EATEN—REMAINED

The past participle is rarely formed by simply adding *ta* to the root unchanged, as:

ဣတ *ita* GONE ဉာတ *nyáta* KNOWN ဘီတ *bhíta* FEARED

§ 226. Sometimes an intermediate *i* is found between the root and the affix.

(*a.*) In some instances no farther change is made, as:

ယာစ	ယာစိတ	အသ	အသိတ
yácha to ASK,	*yáchita.* part.	*asa* to EAT,	*asita,* part.
ပစ	ပစိတ	ဘာသ	ဘာသိတ
pacha ... COOK,	*pachita,* ...	*bhása* SPEAK,	*bhásita,* ...
ဟသ	ဟသိတ	ရက္ခ	ရက္ခိတ
hasa, ... REJOICE,	*hasita* ...	*rakkha,* ... GUARD,	*rakkhita* ...
ဥပသ	ဥပသိတ	မဒ	မဒိတ
upasa ... APPROACH,	*upasita,* ...	*mada,* ... MADDEN,	*madita,* ...

(*b.*) Occasionly the penultimate vowel of the root is lengthened, sometimes as in § 187. As:

သိ	သယိတ	ဒိသ	ဒေသိတ
si ... SLEEP,	*sayita,* ...	*disa* ... PREACH,	*desita,* ...

(*c.*) Certain verbs with final *á* change it to *i*, as:

ဌာ	ဌိတ	ပါ	ပိတ
thá ... STAND,	*thita,* ...	*pá* ... DRINK,	*pita,* ...

§ 227. More usually no intermediate *i* occurs.

(*a.*) Some roots drop a final nasal before *ta*, as:

သုဂမု	သုဂတ	ဥပဟန	ဥပဟတ
sugamu ... GO WELL,	*sugata,*...	*upahana* ... DESTROY	*upahata* ...
မန	မတ	ရမု	ရတ
mana ... MIND,	*mata* ...	*ramu* ... ENJOY,	*rata* ...

(*b.*) Occasionally when a final nasal is rejected, the preceding vowel is lengthened, as:

ဇန	ဇာတ	ဟန	ဟာတ
jana ... BEAR,	*játa* ...	*hana,* ... KILL,	*háta* ...

(*c.*) **Roots with a final *ch*, or *j*, usually change that letter to *t*, before the *t* of the participle, as:**

သိစ	သိတ္တ	ဝစ	ဝုတ္တ
sicha, to POUR,	*sitta*, part.	*vacha*, to SPEAK,	*vutta*, part.
ဝိဝိစ	ဝိဝိတ္တ	ဘုဇ	ဘုတ္တ
vivicha. ... SOLITARY,	*vivitta*, ...	*bhuja*, EAT,	*bhutta*, ...
ဆဇ	ဆတ္တ	ယုဇ	ယုတ္တ
chaja, ... ABANDON,	*chatta*, ...	*yuja*, ... UNITE,	*yutta*, ...

(*d.*) Occasionally the *t* of the participle is changed to the palatal of the root, as:

နစ	နစ္စ
nacha, to DANCE,	*nachcha*, part.

(*e.*) A final *p* is dropped, and the *t* is doubled, as:

လိပ	လိတ္တ	သန္တပ	သန္တတ္တ
lipa ... SMEAR,	*litta*, ...	*santapa*, ... BURN	*santatta* ...
သုပ	သုတ္တ	သုဂုပ	သုဂုတ္တ
supa, ... SLEEP,	*sutta* ...	*sugupa*, ... HIDE,	*sugutta*, ...

(*f.*) In some instances the final consonant of the root is dropped, and the participle is written *tha*, as:

ပစ္ဆ	ပုဋ္ဌ	ယဇ	ယိဋ္ဌ
pachchha, ... ASK,	*putha*, ...	*yaja*, ... OFFER,	*yitha*, ...
ဝသ	ဝဋ္ဌ	ဒိသ	ဒိဋ္ဌ
vasa, ... DWELL,	*vatha*, ...	*disa*, ... SEE,	*ditha*, ...

ဝနၥ	နဋ္ဋ
nacha, to DANCE,	*natha*, part.

(*g.*) Sometimes the participial *d* becomes *ḍh* before *ḍh*, and *dh* before *d*, and *bh*, as:

ဗုဓ	ဗုဒ္ဓ	လဘ	လဒ္ဓ
buḍha, ... KNOW,	*buddha*, ...	*labha*, ... OBTAIN,	*laddha*, ...

(*h.*) Certain roots ending in *ma*, or *mu*, change their final to *n* before the participial *t*, as:

ဝိဘမု	ဝိဗ္ဘန္တ	သံကမု	သကန္တ
vibhamu, to TURN,	*vibbhanta*, part.	*sangamu*, to GO	*sakanta*, part.
ခမု	ခန္တ	သမု	သန္တ
khamu, ... DIG	*khanta*, ...	*samu*, to QUIET,	*santa*, ...
ဒမု	ဒန္တ	ဝမု	ဝန္တ
damu ... TAME,	*danta*, ...	*vamu*, ... VOMIT,	*vanta*, ...

(*i.*) In some instances a final *r* is rejected before the participial *t*, as:

ပကရ	ပကတ	ဝိသရ	ဝိသတ
pakara, ... DO	*pakata*, ...	*visara*, ... GO,	*visata*, ...

(*k.*) When the intermediate *i* is used, the final *r*, or nasal is not rejected, as:

ဂမု	ဂမိတ	သရ	သရိတ
gamu, ... GO,	*gamita*, ...	*sara*, ... REMEMBER,	*sarita*, ...

(*l,*) Before a few roots with final *h* the participial *t* is changed to *l*, as:

အာရုဟ	အာရုဠှ	ဂဟ	ဂါဠှ
áruha, ... ASCEND,	*áruhla* ...	*gaha*, ... TAKE,	*gáhla* ...
ဗဟ	ဗာဠှ	ဍဟ	ဍါဠှ
baha, ... OBTAIN,	*báhla*, ...	*ḍaha*, ... BURN,	*ḍahla*, ...

§ 228. Certain verbs take *na* for the passive participle instead of *ta*, among which may be noted the following:

(*a,*) Roots whose finals are *ḍ*, *d*, or *dh* often take *na*, and *n* in the place of their final radical, as:

ဘိဒ	ဘိန္န	ဆိဒ	ဆိန္န
bhida, ... DIVIDE,	*bhinna*, ...	*chhida*, ... CUT,	*chhinna*, ...
ရုဓ	ရုန္န	ခိဒ	ခိန္န
rudha, ... HINDER,	*runna*, ...	*khida*, ... ALARM,	*khinna*, ...

(*b.*) Roots with a final *r*, when they correspond to *ṛí* final in Sanskrit, usually take *ṉ*, as: ॠ

တရ တိဏ္ဏ ပရိဇိရ ပရိဇိဏ္ဏ

tara, to CROSS, *tiṉṉa*, part. *parijira*, to BE VERY OLD, *parijiṉṉa*, pt.

CONTINUATIVE PARTICIPLE.

§ 229. The indeclinable past participle is sometimes called the *gerund.* It corresponds to the Greek participle when used to continue a sentence without a conjunction, as in Luke 9: 16. "*Labón* "having taken" the five loaves and two fishes, "*anablepsas*" "having looked up" to heaven, He blessed them." So in Pali:

သုနခေ ဗိန္ဓိတွာ ဗြာဟ္မဏံ ရုက္ခတော ဩတာရေတွာ
sunakhe bindhitwá brahmaṉan rukkhato otáretwá

သာခါသန္ထရေ နိသီဒါပေတွာ ဘောဇနံ ဒတွာ ဣမံ ဂါထ
sákhásandhare nisídápetwá bhojanan datwá imangáta

မာဟ *máha*

"Having tied up the dogs, having caused the brahmin to descend from the tree, having seated him on spread branches, having given food, he spoke this verse."

§ 230 This participle has several forms, as follows:

(*a.*) After simple verbs it is usually written *twá*, *twána*, or *tuna.*

(*b.*) After compound verbs, the continuative affix is commonly, but not uniformly, *ya.*

§ 231. The root is usually subjected to the same changes before *twá* as before *ta* of the past participle. There are a few exceptions, the most prominent of which is, that the causative particles are retained before *twá*, while they are rejected before *ta*:

ဝန္ဒါပေတွာ	*vandápetwá*—HAVING CAUSED TO WORSHIP	
ကာရေတွာ	*káretwá*	DO
ပူရေတွာ	*púretwá*	FILL
သံမောဟေတွာ	*sanmohetwá*	BE FOOLISH
ဥန္နာဒေတွာ	*unnádetwá*	ECHO

§ 232. No distinction is made between *twá*, *twána*, and *tuna*. Different forms are often used with the same verb, as:

သုတွာ သုတွာန *sutwá*, *sutwána*—HAVING HEARD

ဂန္တွာ ဂန္တုန *gantwá*, *gantuna*— ... GONE

§ 233. When *y* is used with compound verbs, it is subject to the same rules as *y*, when united with the verb to form the passive voice, as in § 179. Thus:

ဩဟာယ *oháya*—ABANDONED. ဝိဝိစ္စ *vivichcha*—SOLITARY.

ဥပ္ပဇ္ဇ *uppajja*—BORN. အာရဗ္ဘ *árambha*—EXERTED.

အာဂမ္မ *ágamma*—COME. ပဂ္ဂယှ *paggahya*—TAKEN UP.

§ 234. In the books *twá* is often met with compound verbs, and both *ya*, and *twá* are frequently used with the same verb, as:

အဘိဝန္ဒိယ အဘိဝန္ဒိတွာ *abhivandiya*, *abhivanditwá*
"Having worshipped remarkably."

အာဒါယ အာဒိယိတွာ *ádáya*, *ádiyitwá*—HAVING TAKEN.

FUTURE PASSIVE PARTICIPLE.

§ 235. The future passive participle is usually made by the affix *tabpa*, but sometimes by *aniya*, *ya*, *yya*, and *teyya*. Some grammarians class these participles as verbal adjectives. They express futurity combined with possibility, obligation, or fitness.

For instance: In a great drought the people fasted and prayed seven days, and still no rain fell. The question was then asked:

ကိံ နုခေါ ကာတဗ္ဗံ *kinnukho tabpan*

"What is to be done?" or, "What shall be done?" or, "What ought to be done?" or, "What can be done?"

(*a.*) If the vowel of the root be lengthened in conjugation, and the intermediate *i* be inserted, the same changes are made before *tabpa*, as:

ဘူ	ဘဝိတဗ္ဗ	ဘုဇ	ဘောတဗ္ဗ
bhú to BE,	*bavitabpa.*	*buja* to EAT,	*bhotabpa.*
ဒါ	ဒါတဗ္ဗ	ကရ	ကာတဗ္ဗ ကတ္တဗ္ဗ
dá ... GIVE,	*dátabpa.*	*kara* ... DO,	*katabpa*, or *kattabpa*

(*b*) Sometimes there are two forms, one with intermediate *i*, and one without it, as:

မနု မန္တဗ္ဗ မနိတဗ္ဗ ခနု ခန္တဗ္ဗ ခနိတဗ္ဗ

manu to THINK, *mantabpa*, *manitabpa*. *khanu* DIG, *khantabpa*, *khani-*

ဂမု ဂန္တဗ္ဗ ဂမိတဗ္ဗ ဟန ဟန္တဗ္ဗ ဟနိတဗ္ဗ

gamu to GO, *gantabpa*, *gamitabpa*. *hana* KILL, *hantabpa*, *hani-*

This participle is declined like *sabpa* § 110.

(*c.*) The base of the verb before *aniya*, *yya*, or *ya*, is usually the same as that before *tabpa*, omitting the intermediate *i* always before *aniya*, as:

အဓီ အဇ္ဈနီယ ပဒ ပဇ္ဇနီယ

adhii to LEARN, *ajjhaniya*. *pada* to GO, *pajjaniya*

အာသ အာသနီယ ကရ ကရဏီယ

ása ... PUT IN, *ásaniya*. *kara* ... DO *karaṇiya*.

ဇိ ဇေယျ နီ နေယျ

ji ... CONQUOR, *jeyya*. *ni* ... GUIDE, *neyya*.

ကရ ကာရိယံ ဒိသ ဒဋ္ဌေယျ ဒိဋ္ဌေယျ

kara ... DO, *káriya*. *disa* ... SEE, *datheyya*, *ditheyya*

ဉာ ဉာတေယျ ပဒ ပတ္တေယျ

nyá ... KNOW, *nyáteyya*. *pada* ... GO, *patteyya*.

Aniya is written with a long *í* by Clough, as in Sanskrit.

INFINITIVE MOOD.

§ 236. The infinitive mood is classed by Kachchayano with the participles, and it is formed by the affix *tun* with the same base before it, as precedes the future participle *tabpa*, as:

ဇန ဇနိတုံ ဇိ ဇေတုံ

jana ... BE BORN, *janitun*. *ji* ... CONQUER, *jetun*.

သု သောတုံ ဓာ ဓာတုံ

su ... HEAR, *sotun*. *dhá* ... BEAR, *dhátun*.

CHAPTER VIII.

INDECLINABLE WORDS.

Indeclinable words may be divided into adverbs, prepositions, conjunctions, and interjections.

Adverbs.

§ 237. Some adverbs are formed by the cases of nouns, and have a form of declension, as:

စိရံ	စိရေန	စိရဿံ
chíran. A LONG TIME.	*chírena,* BY A LONG TIME.	*chírassan.* OF LONG TIME.
ပုရာတော	ပစ္ဆတော	ကုတော
puráto, BEFORE.	*pachchato.* BEHIND.	*kato,* WHENCE?

CORRELLATIVE ADVERBS.

§ 238. Certain adverbs are correllatives formed by affixing a particle to a pronoun, and forming adverbs of

Time.	Place.	Manner.	Quantity.
ဣဒါနိ	အတ္တ အတြ	တထာ	တာဝ
idáni, NOW.	*atta, atra,* HERE.	*tathá,* THUS.	*táva,* SO MUCH
တဒါ တဒါနိ	တတ္တ တတြ		
tadá, tadáni, THEN.	*tatta, tatra,* THERE.		
ယဒါ	ယတ္တ ယတြ	ယထာ	ယာဝ
yadá, WHEN.	*yatta, yatra,* WHERE.	*yathá,* AS.	*yáva,* AS MUCH
ကဒါ ကုဒါ	ကုတ္တ ကုတြ	ကထံ	
kadá, kudá, WHEN?	*kutta, kutra,* WHERE?	*kathan,* HOW?	
သဗ္ဗဒါ သဒါ	သဗ္ဗတ္တ သဗ္ဗတြ	သဗ္ဗတ္ထာ	
sabpadá, sadá, ALWAYS.	*sabpatta, sabpatra,* ALL PLACES.	*sabpatthá,* IN EVERY WAY.	
ဧကဒါ	ဧကတ္တ ဧကတြ		
ekadá, AT ONE TIME.	*ekatta, ekatra,* IN ONE PLACE.		
အညဒါ		အညထာ	
anyadá, AT ANOTHER TIME.		*anyathá,* IN AN OTHER WAY.	

MISCELLANEOUS ADVERBS.

§ 239. There are many other miscellaneous adverbs, of which a few are here given according to the usual classification.

(*a*,) ADVERBS OF TIME.

အဓုနာ ဧတရဟိ ဟန္ဒ သမ္ပတိ အဇ္ဇ

adhuná, *etarahi*, *handa*, *sampati*, *ajja*, NOW, AT PRESENT.

ပဂေ ဒိဝါ ဒေါသာ ရတ္တိံ

page IN THE MORNING. *divá*, BY DAY. *dosá*, *rattan*, AT NIGHT.

သတတံ သန္တတံ အနာရတံ သနာ

satatan, *santatan*, *anáratan*, *saná*, PERPETUALLY.

(*b*.) ADVERBS OF PLACE.

ဣဓ ဣဟ အတြဟ တဟံ တဟိံ

idha, *iha*, *atraha*, HERE. *tahan*, *tahin*, THERE.

ကုဟံ ကုဟိံ ကုဟိဉ္စနံ သမန္တာ

kuhan, *kuhin*, *kuhinychanan*, WHERE? *samantá*, ON ALL SIDES.

အန္တရံ အန္တရာ အန္တရေန သမာ

antaran, WITHIN. *antará*, *antarena*, BETWEEN. *samá*, NEAR.

(*c*.) ADVERBS OF MANNER.

ဣတိ ဣတ္ထံ ဧဝံ ဟေဝံ တထေဝ

iti, *itthan*, *evan*, *hevan*, THUS, *tatheva*, SO.

ပုန ပုနပ္ပုနံ နာနာ

puna, AGAIN. *punapunnan*, REPEATEDLY. *náná*, VARIOUSLY.

ဝေ ဟိ ကာမိနိ မုဓာ

ve or, *hi*, CERTAINLY. *kámini*, WILLINGLY. *mudhá*, IN VAIN.

(*d*.) ADVERBS OF QUANTITY.

အတိ အတိဝ အတိသာယော ဤသံ

uti, *ativa*, *atisáyo*, MUCH, EXCEEDINGLY. *ísan*, LITTLE.

(*e*.) ADVERBS OF AFFIRMATION.

အာမ သာဓု သာဟု

áma, YES, CERTAINLY. *sádhu*, *sáhu*, YES, AGREED.

(*f*.) ADVERBS OF NEGATION.

အ အံ န နော နဟိ မာ

a, *an*, *na*, *no*, *nahi*, NO, NOT. *má*, PROHIBITIVE.

Prepositions.

§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus	*para*	in Greek, is	*pará*	in Pali.
...	*peri*	...	*pari*	...
...	*upo*	...	*upa*	...
...	*sun*	...	*san*	...

The whole number of these prepositions in Greek is eighteen, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word. Thus *á*, which corresponds to the Latin *ad*, may be defined by TO, but when prefixed to certain verbs it reverses their meaning. So *dá* to GIVE, on becoming *ádá* signifies to TAKE. The following are the prepositions:

အာ	အတိ	အဓိ အဇ္ဈ	အနု
á, TO.	*ati*, BEYOND.	*adhi*, *ajjha*, ABOVE.	*anu.* AFTER.
အပ	အပိ	အဘိ အဗ္ဘ	အဝ ဩ
apa, OFF.	*api*, ON.	*abhi*, *abbha*, TOWARDS.	*ava*, *o*, AWAY.
ဥ	ဥပ	ဒု	နိ
u, UP.	*upa*, ABOVE.	*du*, ILL.	*ni*, INTO.
နီ	ပ	ပတိ ပဋိ	ပရာ
ní, OUT.	*pa*, BEFORE.	*pati*, *paṭi*, BACK.	*pará*, BACKWARDS.
ပရိ	ဝိ	သံ	သု
pari AROUND.	*vi*, APART.	*san*, WITH.	*su*, WELL.

§ 241. Some of the above prepositions are often used with nouns and pronouns, but, excepting *á*, usually as postpositions. And there are other particles, that are usually regarded as adverbs, which also serve as prepositions in the government of nouns and pronouns, as:

အဓ　　အန္တရ　　ဥပရိ　　ပရိ

adha, BELOW. *antara*, BETWEEN. *upari*, OVER. *pari*, ABOUT.

ရိတေ　　ဝိနာ　　သဟ သမံ သဒ္ဓိံ

rite, WITHOUT. *vená*, BESIDES. *saha*, *saman*, *saddhin*, WITH.

Conjunctions.

§ 242. There are very few conjunctions in Pali. All the parts of a compound sentence being so generally connected by participles, there is little use for them beyond that of linking together the parts of a paragraph Of the few conjunctions in use, several are adverbs in form.

စ　　စ—စ　　အပိ ပိ

cha, AND. *cha—cha*, BOTH AND. *api*, *pi*, AND, ALSO.

ယဒိ　စေ　စိ　သစေ　　ဟိ

yadi, *che*, *chi*, *sache*, IF, WHEN. *hi*, FOR, BECAUSE.

ဧဝံ　　ဝေ　　ဧဝံဟိ

evan, AS, *ve*, AS, WHEN. *evanhi*, IF SO.

ယတော　ယေန　　တတော　တေန

yato, *yena*, WHEREFORE. *tato*, *tena*. THEREFORE.

တဒါ　　အထ　　အထဝါပိ

tadá, THEN. *atha*, MOREOVER. *athavápi*, AND BESIDES.

ဝါ　　ဝါ—ဝါ　　တု

vá, OR. *vá—vá*, EITHER OR. *tu*, BUT.

Interjections.

§ 243. Interjections are not common, the following may be noted:

ဘော, ဟေ　*bho*, *he*, Ordinary terms of address.

အရေ, ရေ　*are*, *re*, Disrespectful ...

အဟော　*aho*, An exclamation of surprise.

CHAPTER IX.

DERIVATIVE WORDS.

The roots of the Sanskrit language are estimated at about two thousand, and the Pali and Sanskrit roots are substantially the same. And it may be remarked in passing that the Burmese and Karen languages are formed from a similar number of roots, and, if in other tongues they be found of about the same number, there will be a strong presumption that in the roots of various languages we have merely the different changes that have been rung out of the original set of roots in use, when "The whole earth was of one language and one speech."

These two thousand roots are made into one or two hundred thousand words, as in Webster's English dictionary, by changing their forms, or taking additions, or both. The added letters that form new conjugations often give different significations to the verb, and the prefixed prepositions have frequently the same effect as the formation of new verbs.

Changes in the roots, and numerous affixes are used to form nouns and adjectives. The penultimate vowel is often changed as in § 187.

§ 244. The last consonant of the root is subjected to such changes and additions in derived words, that it is frequently difficult for the student to refer them to their proper roots. Thus:

စ		က		ပစ	ပါက
ch	becomes	*k*,	as	*pacha* to COOK,	*páka* COOKING.
"		စ္ဆ		ရိစ	ရိစ္ဆာ
...	...	*chchh*,	...	*richa* ... DESTROY,	*richchhá* DESTROYING
"		ဇ္ဇ		သံစ	သမဇ္ဇာ
...	...	*jj*,	...	*sanacha*, ... MOVE,	*samajjá* MOVING.
စ္ဆ		န္ဓ		ဂစ္ဆ	ဂန္ဓ
chchh	...	*ndh*,	...	*gachchha* ... GO,	*gandha* ODOUR.
ဇ		ဂ		ယုဇ	ယောဂ
j	...	*g*,	...	*yuja*, ... JOIN,	*yoga* JOINING.

ဉ္စ *nych*	becomes	င်္ဂ *ngg*,	as	သဉ္စ *sanycha* to QUIET,	သင်္ဂ *sangga*, QUIETING.
ဉ္ဇ *nj*	...	" ...	...	ရဉ္ဇ *ranja* ... DESIRE,	ရင်္ဂ *rangga* DESIRING.
" ...	...	ဋ္ဋိ *tti*,		"	ရဋ္ဋိ *ratti* ...
" ...	...	ဋ္ဌ *th*		"	ရဋ္ဌ *ratha* ...
ဋ *ṭ*	...	စ္စ *chch*,	...	နဋ *naṭa* ... DANCE,	နစ္စ *nachcha* DANCING.
ဍ *ḍ*	...	န *n*,	...	ခိဍ *khiḍa* ... ALARM,	ခိန္န *khinna* ALARMING.
တ *t*	...	စ္စ *chch*,	...	သတ *saṭa*, ... BE TRUE,	သစ္စ *sachcha* TRUTH.
" ...	...	စ္ဆ *chchh*,	...	ကိတ *kita* GIVE MEDICINE,	ကစ္ဆါ *kachchhá* MEDICINE.
ထ *th*	...	စ္ဆ *chchha*,		ကထ *katha* ... SPEAK,	ကစ္ဆ *kachchha* SPEAKING.
" ...	...	လ *l*,	...	မထ *matha* ... BOX,	မလ္လ *malla* A BOXER.
ဒ *d*	...	စ္ဆ *chchh*,	...	တုဒ *tuda*, ... GIVE PAIN,	တုစ္ဆါ *tuchchhá* GIVING PAIN.
" ...	...	ဇ္ဇ *jj*,	...	ဝိဒ *vida*, ... KNOW,	ဝိဇ္ဇာ *vijja* KNOWLEDGE.
" ...	...	တ္တိ *tti*,	...	မိဒ *mida*, ... LOVE,	မေတ္တိ *metti* LOVE.
" ...	...	တြ *tr*,	...	ဆဒ *chhada*, ... COVER,	ဆတြ *chhatra* AN UMBRELLA.
ဓ *dh*	...	ဇ္ဇ *jj*,	...	ဗုဓ *budha* ... KNOW,	ဗောဇ္ဇ *bojja* INTELLIGENCE.

ဓ		ဍ္ဍ		ဝုဓ		ဝုဍ္ဍ	
dh	becomes	*ḍḍ,*	as	*vudha*	to INCREASE,	*vuḍḍa*	INCREASE.
န		တ		မန		မတ	
n	...	*t,*	...	*mana*	... THINK,	*mata*	KNOWLEDGE.
ဘ		စ္ဆ		လဘ		လစ္ဆာ	
bh	...	*chchh,*	...	*labha*	... OBTAIN,	*lachchhá*	OBTAINING.
"		ဒ္ဓ		"		လဒ္ဓာ	
...	...	*ddh,*	...	...	... ...	*laddhá*	...
မု		စ္ဆ		ဂမု		ဂစ္ဆာ	
mu	...	*chchh,*	...	*gamu*	... GO,	*gachchhá*	GOING.
ရ		တ		မရ		မတ	
r	...	*t,*	...	*mara*	... DIE,	*mata*	DEATH.
"		တ္တ		ဝရ		ဝတ္တ	
...	...	*tt,*	...	*vara*	... PRESERVE,	*vatta*	A GARMENT.
"		မ္မ		ဓရ		ဓမ္မ	
...	...	*mm,*	...	*dhara*	... ESTABLISH	*dhamma*	LAW.
ဝ		တ္တ		သုဝ		သတ္တ	
v	...	*tt,*	...	*suva*	... INJURE,	*satta*	A KNIFE.
သ		စ္ဆ		ဝသ		ဝစ္ဆါ	
s	...	*chchh,*	...	*vasa*	... DWELL,	*vachchhá*	DWELLING.
"		ဍ္ဍ		ဥသု		ဥဍ္ဍ	
...	...	*ḍḍ,*	...	*usu*	... BE TROUBLED,	*uḍḍa*	TROUBLE.
သု		ဇ္ဈ		အဘိဤသု		အဘိဇ္ဈာ	
su	...	*jjh,*	...	*abhiisu*	... DESIRE,	*abhijjhá*	DESIRING.
"		စ္ဆ		"		အဘိစ္ဆာ	
...	...	*chchh*	...	...	...	*abhichchhá*	...
ဟ		စ္ဆ		မုဟ		မုစ္ဆာ	
h	...	*chchh,*	...	*muha*	... DOUBT,	*muchchhá,*	DOUBTING.
"		ယ		ဂဟ		ဂါယ	
...	...	*y,*	...	*gaha*	... TAKE,	*gáya*	TAKING.

§ 245. Sometimes the last consonant is omited altogether, as:

တုရဂမု	တုရဂ	. ဂမု
turagamu to GO SWIFTLY,	*turaga* A HORSE;	from *gamu*.
ဘုဇဂမု	ဘုဇဂ	"
bhújagamu ... CROOKEDLY,	*bhujaga* A SNAKE;	...

§ 246. Occasionally, though regularily derived from the root, every letter of the root is changed in the derivative, as:

ဝစ	ဩက	ဥတ္တ
vacha to SPEAK,	*oka* SPEAKING,	*utta* SPOKEN, UTTERED.

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow "vowels to go for nothing, and consonants for very little."

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a gutteral for a palatal, a palatal for a dental, and that *chchh* represents *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, and *h*. But while the last consonant is constantly an evanescent quantity, the first almost always remains unchanged. It is the only permanent part of the word, and may perhaps indicate the monosyllabic base from which the root was originally derived.

Kachchayano enters largely into the derivation of words. Three books, out of the eight into which his grammar is divided, are devoted to this subject. A small fraction only of what he has written can be given here. To enter fully into the matter belongs rather to the dictionary, than to the grammar.

§ 247. The verbal root unchanged is occasionally used for a noun or adjective, as:

ဝမ *vama* to VOMIT, ဝမ *vama* VOMITING.

§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding gutteral, as:

သုစ	သောက	ရုဇ	ရောဂ
sucha to GRIEVE,	*soka* GRIEVING.	*ruja* to BE SICK,	*roga* SICKNESS.

§ 249. (*a.*) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns, and adjectives, as:

ပစ *pacha* to COOK, ပါစက *páchaka* A COOK.

လု *lu* to REAP, လာဝက *lávaka* A REAPER.

(*b.*) *Ka* added to nouns forms nouns of multitude, as:

မနုဿ *manussa* MAN. မနုဿက *manussaka* MANY MEN.

မယူရ *mayúra* PEACOCK, မယူရက *mayúraka* MANY PEACOCKS.

မဟိံသ *mahinsa* BUFFALO, မဟိံသက *mahinsaka* MANY BUFFALOES

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as:

ဒါ *dá* to GIVE, ဒါယက *dáyaka* A GIVER.

ဝိန *vina* to INSTRUCT, ဝိနယက *vinayaka* AN INSTRUCTOR.

§ 251. *Ika* is affixed to nouns, dropping the last vowel, to form other nouns and adjectives. The new nouns formed are often denominatives, gentiles, and instrumentive nouns, but the general effect of the particle is that of *man*, with or without a hyphen, as affixed to nouns in English. Thus "Net–man," in Pali is "Fisherman," in English. The following are examples:

ဇာလ *jála* A NET, ဇာလိက *jálika* A NET–MAN.

စါပ *chápa* A BOW, စါပိက *chápika* A BOWMAN.

ဒွါရ *dwára* A DOOR, ဒေါဝါရိက *dovárika* A DOOR–MAN.

မဂဓ *maguda* MAGUDA, မဂဓိက *magadika* A MAGUDAMAN.

နာဂရ *nágara* A CITY, နာဂရိက *nágarika* A CITIZEN.

သောကရ *sokara* HOG, သောကရိက *sokarika* A HOG–MAN.

That is a man who kills hogs–A BUTCHER.

ဝါတ *váta* WIND, ဝါတိက *vátika* A WIND–MAN. That is one suffering from disease produced by wind, or flatulency.

တိလ *tila* SESAMUM, တေလိက *telika* A SESAMUM–THING.

That is a mixture in which sesamum predominates.

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ဝိနယ *vinaya* THE VINIYA, ဝေနယိက *venayika* A VINIYA-MAN.

That is a student of the Viniya Buddhist Scriptures.

ဓမ္မ *dhamma* LAW, ဓမ္မိက *dhammika* A LAW-MAN.

That is one devoted to the law—RELIGIOUS.

ကာယ *kaya* BODY, ကာယိက *káyika* BODY—MAN.

That is pertaining to the body—CORPOREAL.

မနသ *manasa* MIND, မာနသိက *mánasika* MIND-MAN.

That is pertaining to the mind—MENTAL.

ဝစသ *vachasa* WORD, ဝါစသိက *váchasika* WORD-MAN.

That is pertaining to words—VERBAL.

§ 252. Many nouns and adjectives are met with the form of the passive past participle, adding *ta*, *ita* to the verbal base, as:

ဣ *i* to GO, ဣတ *ita* GONE.

ပူဇ *púja* to OFFER, ADORE, ပူဇိတ *pújita* OFFERED, ADORED.

ဝိဒ *vida* to KNOW, ဝိဒိတ *vidita* KNOWN.

§ 253. *Tta*, optionally changed to *tra*, is added to verbal root to form nouns, as:

ပါ *pá* to DRINK, ပတ္တ ပတြ *patta*, or *patra*, DRINKING CUP.

ဒါ *dá* to GIVE, ဒါတ္တ ဒါတြ *dátta*, or *dátra*, A DONOR.

§ 254. *Itta* is added to verbal roots, after the penultimate vowel has been lengthened, to form nouns of aggregation, as:

ဝဒ *vada* to SPEAK, ဝါဒိတ္တ *váditta* THE WHOLE OF THE SPEAKERS, or A MULTITUDE OF SPEAKERS.

စရ *chara* to OBSERVE, စါရိတ္တ *cháritta* THE WHOLE OF THE OBSERVERS, or A MULTITUDE OF OBSERVERS.

§ 255. A few abstract nouns are formed by adding *tha* to verbal roots, as:

ဒရ *dara* to DREAD, ဒရထ *duratha* DREAD.

ဒမု *damu* to REPROVE, ဒမ္မထ *dammatha* REPROOF.

§ 256. Many nouns, and adjectives are formed by adding *n* or *ṉ* to verbal roots, as:

ကုဓ *kudha* to BE ANGRY, ကောဓန *kodhana* ANGRY.

ဒုသ *dusa* to BE WICKED, ဒေါသန *dosana* WICKED.

ပု *pu* to BE PURE, ပဝန *pavana* PURE.

အသ *asa* to EAT, အသန *asana* EATING.

ဉာ *nyá* to KNOW, ဉာဏ *nyáṉa* KNOWING.

ကရ *kara* to ACT, ကရဏ *karaṉa* ACTION, or INSTRUMENT OF ACTION.

§ 257. *Yana* is affixed to proper names to form patronymics, as:

ဝစ္ဆ *vachchha* VACHCHHA, ဝစ္ဆာယန *vachchayana* THE SON OF VACHCHHA.

§ 258. *Ma* is added to roots in the signification of possession, as:

ဂေါ *go* AN OX, ဂေါမ *goma* A POSSESSER OF OXEN.

ဝါ *vá* to BE WITHERED, ဝါမ *váma* A WITHERED THING.

ဟု *hu* to SACRIFICE, ဟောမ *homa* A SACRIFICE.

§ 259. *Ttima* is affixed to verbal roots, after dropping their last vowel, to form nouns, as:

ဒါ *dá* to GIVE, ဒတ္တိမ *dattima* A THING GIVEN, GIFT.

ကု *ku* to BE BAD, ကတ္တိမ *kattima* A THING THAT IS BAD.

§ 260. *Ya* is appended to verbal roots to form nouns denoting the instrument, as:

ဝိန *vina* to INSTRUCT, ဝိနယ *vinaya* THE WORK THAT INSTRUCTS.

နိဿ *nissa* to TRUST IN, နိဿယ *nissaya* THE PERSON TRUSTED IN. i. e. A TEACHER.

§ 261. *Ya* compounded with the last consonant is added to adjectives to form abstract nouns, as:

အလသ *alasa* IDLE, အာလသျ *álasya* IDLENESS.

အရောဂ *aroga* NOT SICK, အာရောဂျ *árogya* THE STATE OF NOT BEING SICK.

§ 262. *Maya* is affixed to nouns, after lengthening the vowel, to form other nouns, as:

အယ *aya* IRON, အယောမယ *ayomaya* MADE OF IRON, or A WORKER IN IRON. i. e. A BLACKSMITH.

သုဝဏ္ဏ *suvanna* GOLD, သောဝဏ္ဏမယ *sovannamaya* MADE OF GOLD, or A WORKER IN GOLD. i. e. A GOLDSMITH.

§ 263. (*a.*) *Eya, eyy,* is added to verbal roots, after dropping the last vowel, to form nouns, as:

ဒါ *dá* to GIVE, ဒေယျ *deyya* GIVING.

ပါ *pá* to DRINK, ပေယျ *peyya* DRINKING.

ဟာ *há* to REJECT, ဟေယျ *heyya* REJECTING.

မာ *má* to LOVE, မေယျ *meyya* LOVING.

ညါ *nyá* to KNOW, ညေယျ *nyeyya* KNOWING.

(*b.*) *Eyya* is added to nouns to form other nouns in the signification of worthiness, as;

ဒဿန *dassana* SEEING, ဒဿနေယျ *dassaneyya* WORTHY OF BEING SEEN.

ဝန္ဒန *vandana* WORSHIPPING, ဝန္ဒနေယျ *vandaneyya* WORTHY OF BEING WORSHIPPED.

(*c.*) It is added to feminine proper names to form patronymics, as:

ဂင်္ဂါ *ganggá* GANGGA, ဂင်္ဂေယ *ganggega* GANGGEYA, A SON OF GANGGA

ရုဟိဏါ *ruhiná* RUHINA, ရောဟိဏေယျ *rohineyya* ROHINEYYA A SON OF RUHINA.

§ 264. *Kara* is added to nouns to form denominatives, as:

ကုမ္ဘ *kumbha* A POT, ကုမ္ဘကာရ *kumbhakára* A POTTER.

မာလ *mála* A FLOWER, မာလကာရ *málakára* A FLOWERIST.

ရထ *ratha* A CARRIAGE, ရထကာရ *rathakára* CARRIAGE-MAKER.

§ 265. *Ura* is affixed to verbal roots to form nouns, and adjectives, as:

ဝိဒ *vida* to KNOW, ဝိဒုရ *vidura* KNOWING, WISE.

မသ *masa* to WEIGH, မသုရ *masura* A PEA.

§ 266. *Era* is added to proper names to form patronymics, as.

ဝိဓဝါ *vidhavá* VIDHAVA, ဝေဓဝေရ *vedhavera* VEDHAVERA THE SON OF VIDHAVA.

§ 267. *La* is added to verbal roots to form nouns and adjectives, as:

ပဋ *paṭa* to SURROUND, ပဋလ *paṭala* A MULTITUDE.

မုသ *musa* to BREAK, မုသလ *musala* A PESTLE.

ကုသ *kusa* to SHINE, ကုသလ *kusala* HAPPY.

မဂ *maga* to GO, မင်္ဂလ *manggala* FORTUNATE.

§ 268. *Lla* is added to nouns to form other nouns, as:

ဝေဒ *veda* THE VEDA, ဝေဒလ္လ *vedalla* ONE WHO TRUSTS IN THE VEDAS.

§ 269. *Ila* is added to nouns to form adjectives in the signification of possession, as:

တုဏ္ဍ *tuṇḍa* A SNOUT, တုဏ္ဍိလ *tuṇḍila*, HAVING A SNOUT.

That is having a large snout.

§ 270 When a proper name ends in *u*, the patronymic is sometimes made by changing it to *va*, and lengthening the penultimate vowel, as:

မနု *manu* MANU, မာနဝ *mánava* MANAVA SON OF MANU.

§ 271. *Sa* or *ssa* is added to verbal roots to form nouns and adjectives, as:

အလ *ala* to ADORN, အလသ *alasa* IDLE.

မန မနု *mana*, or *manu* to KNOW, မနုဿ *manussa* MAN.

That is the being that knows good and evil.

§ 272. *Á* is added to verbal roots to form abstract nouns, as:

မဒ *mada* to INTOXICATE, မစ္ဆာ *machchhá* INTOXICATION.

§ 273. *Tá* is affixed to nouns to form other nouns, as:

ဇန *jana* MAN, ဇနတာ *janatá* MANY MEN.

§ 274. *Vá* is added to nouns to form adjectives signifying possession, as:

ဂုဏ *guna* ATTRIBUTE, A GOOD ATTRIBUTE, ဂုဏဝါ *gunavá* POSSESSED OF GOOD ATTRIBUTES—VIRTUOUS.

ဓန *dhana* PROPERTY, ဓနဝါ *dhanavá* POSSESSED OF PROPERTY.

That is RICH.

ကေသ *kesa* HAIR, ကေသဝါ *kesavá* POSSESSED OF HAIR.

That is HAIRY.

ဘဂ *bhaga* GLORY, ဘဂဝါ *bhagavá* POSSESSED OF GLORY.

That is GLORIOUS.

§ 275. (*a.*) Nouns are formed from verbal roots by affixing *i*, as:

မန *mana* to REVERENCE, မုနိ *muni* ONE REVERENCED, AN ASCETIC.

ကဝ *kava* to PAINT, ကဝိ *kavi* A PAINTER.

(*b.*) It is added to proper names to form patronymics, as:

ဝါရဏ *várana* VARANA, ဝါရဏိ *várani* VARANI SON OF VARANA.

§ 276. *Ti* is affixed to the same verbal base as that of the passive past participle, to form feminine abstract nouns, as:

မရ *mara* to DIE, မတိ *mati* DEATH.

မန *mana* to KNOW, မတ္တိ *matti* KNOWLEDGE.

§ 277. *Di*, from *dissa* to SEE, is appended to pronomial bases in the signification of *like*, as:

ဣဒိ	*ídi*	like	THIS.	ယာဒိ	*yádi*	like	WHAT.
တာဒိ	*tádi*	like	THAT.	မာဒိ	*mádi*	like	ME.
ကိဒိ	*kidi*	like	WHAT?	ဧဒိ	*edi*	like	THAT.
သာဒိ	*sádi*		EQUAL TO IT.				

This affix is also written *diso*, *riso*, and *dikkho*:

ဒိသော ရိသော ဒိက္ခော

§ 278. (*a.*) Nouns are formed from verbal or noun bases by affixing *í*, as:

ကရ	*kara* to DO,	ကရီ	*karí* A DOER, AN ARTIFICER.
ဒဏ္ဍ	*daṇḍa* A STICK,	ဒဏ္ဍီ	*daṇḍí* ONE WHO HAS A STICK.

(*b.*) It is added to proper names to form patronimics of the feminine gender, as:

ဂေါတမ *gotama* GOTAMA, ဂေါတမီ *gotamí* GOTAMI THE DAUGHTER OF GOTAMA.

§ 279. *Ví* is added to nouns to form nouns and adjectives in the signification of possession, as:

မေဓ *medha* UNDERSTANDING, မေဓာဝီ *medhávi* POSSESSED OF UNDERSTANDING, WISE.

§ 280. *U*, *tu*, *dhu*, *ṇu*, and *nu*, are added to verbal roots to form nouns, as:

ဘိက္ခ	*bhikkha*	to BEG,	ဘိက္ခု	*bhikku* A BEGGAR.
ဟန	*hana*	to KILL,	ဟနု	*hanu* DEATH, A WEAPON.
ကရ	*kara*	to DO,	ကရု	*karu* A DOER.
ဘာ	*bhá*	to SHINE,	ဘာဏု	*bháṇu* THE SUN.
ရိ	*ri*	to INJURE,	ရေဏု	*reṇu* DUST.
ဝေ	*vo*	to GO,	ဝေဏု	*veṇu* A BAMBOO.

ဓေ *dhe* to DRINK, ဓေနု *dhenu* WHAT GIVES DRINK, A COW

ဓါ *dhá* to SUPPORT, ဓါတု *dhátu* THAT WHICH SUPPORTS, A ROOT, AN ELEMENT.

ဟိ *he* to GO, ဟေတု *hetu* THAT WHICH MAKES TO GO A CAUSE.

ဒု *du* to AGITATE, ဒဝထု *davadhu* ANXIETY.

There are other affixes, as *mma* forming nouns, *iya* adjectives and *kkhattn*, and *dhá* adverbs, but the principle ones are given.

Some of these affixes are identical with the Sanskrit, as *ika*, and *ti*: but others differ materially. When the Sanskrit affix has a final consonant, the final is dropped, as, *i* which corresponds to the Sanskrit *in*, and *dhu* to the Sanskrit *duch*.

When the final consonant is dropped, the preceding vowel is sometimes lengthened, as *ví* for *vin*, and *vá* for *vat*. Occasionally usage is not uniform. Thus *mat* in Sanskrit is sometimes *má* in Pali and declined like *bhagavá*, § 102: but it is sometimes *ma*, and declined tike *puriso*, § 89. Here it seems to be confounded with the Sanskrit affix *man*.

The derivation of words is often quite dissimilar. Thus *bhagavá*, or *bhagavat*, is derived in Pali from *bhaga* and the affix *vá*, but in Sanskrit from *bhaga* and *matuch*. Like differences are frequently met. One of the most note worthy is *manussa*, MAN. In Sanskrit it is derived from *manu*, and made to signify a descendant of Menu, but Kachchayano derives the word from *manu* to KNOW. His words are:

ကုသလာကုသလေ ဓမ္မေ မနတိ ဇာနာတီတိ မနုဿော
kusalákusale dhamme manati jánátíti manusso
မာနုဿော။ ကာရဏာကာရဏံ မနတိ ဇာနာတီတိ ဝါ
mánuso káranákáranan manati jánátíti vá
မနုဿော မာနုဿော *manusso mánusso*

"He understands, he knows the good and not good laws,' so [It was said. Hence] MANUSSO. Or, 'The cause and the causeless he understands, he knows,' so [It was said. Hence] MANUSSO."

For this definition Kachchayano must have drawn his ideas from a Shemitic source.

CHAPTER X.

COMPOUND WORDS.

Pali, like Sanskrit, is distinguished by its numerous and complex compound words, but the most involved of them are only exaggerations of such English expressions as:

"The always-wind-obeying-deep."

"Iron-cotton-silk-print and dye works."

In English the words when compounded remain unchanged, but in Pali the particles of inflection are dropped from every word except the last. Of necessity then, the forms that remain are the bases of the words inflected, and not the roots. This is still the rule to a limited extent in German. Thus "SONNE TAG", "Sun's day", when compounded drops the mark of the genitive, and becomes SONNTAG, "Sunday." So DENKEN WURDIG, "Worthy to think of." when compounded, drops EN, the termination of the infinitive, and makes DENKWURDIG, "memorable."

Kachchayano makes the same divisions of compound words that the Sanskrit grammarians do, but to whom exception is taken that they do not distinguish things that differ, the same compound being sometimes referrible to two different divisions. Various improved arrangements have been proposed, the last by Max Müller, being the simplest and most logical, is here followed.

I (*a.*) Governing Determinate Compounds.

§ 281. These are sometimes called dependant compounds, because the first word is dependant on the last, being governed by it in some oblique case. The last word is often a participle, frequently a noun, and occasionally an adjective. The following are examples.

အပါယ ဂတော			အပါယံ ဂတော
apáya gato,	instead of		*apáya n gato.*
"Hell-gone,'	...		"Gone to hell."

ဣဿရ ကတံ … ဣဿရေန ကတံ

issara kathan, instead of *issarena kathan.*

"Issara-done." … "Done by Issara."

ရာဇပုရိသော … ရညောပုရိသော

rájapúriso, … *ranyopúriso.*

"King-men", … "Men of the king."

စောရ ဘယံ … စောရသ္မာ ဘယံ

chora bhayan, … *chorasmá bhayan.*

"Thief-fear." … "Fear from a thief."

သံသာရ ဒုက္ခံ … သံသာရေ ဒုက္ခံ

sansára dukkhan, … *sansare dukkhan.*

"World-misery," … "Misery in the world."

I (*b.*) Appositional Determinate Compounds.

§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

လောဟိတ စန္ဒနံ … လောဟိတံ စန္ဒနံ

lohita chandanan. … *lohitan chandanan.*

"Red sandal-wood,"

မဟာ ဂဟပ္ပတိ … မဟံ ဂဟပ္ပတိ

mahá gahappati, … *mahan gahappati.*

"Great house-master."

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

နဘိက္ခု အဘိက္ခု — *nabhikkhu*, or *abhikkhu* NOT A PRIEST.

နအရိယ အရိယော — *naariya*, or *ariyo* NOT AN ARIYA.

ဝိမုခေါ — *vimukho* AN UGLY FACE.

ကုအသနံ ကတသန္နံ — *kuasanan*, or *katasanan* BAD FOOD.

သုဂန္ဓော — *sugandho* GOOD SMELL.

ကအသန ကတန္နံ — *kaasana*, or *katannan* BAD RICE

ကုပုရိသာ ကာပုရိသာ — *kupúrisá*, or *kápúrsá* BAD MEN.

ကုဒါသာ — *kudásá* WORTHLESS SLAVES.

I (c.) Numeral Determinate Compounds.

§ 284. When the first word is a numeral, these compounds are classed as numeral determinate compounds. They often differ in gender from the Sanskrit. Max Müller says: "*Tri–loki*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate." The following examples show that the same thing is expressed in Pali by the neuter:

တိ လောကံ — *ti lokan* THE THREE WORLDS.
စတု ဒိသံ — *chatu disan* THE FOUR PLACES.

တိ နယနံ — *ti nayanan* THE THREE EYES.
ပဉ္စ ဝဝံ — *panycha vavan* FIVE OXEN.

So also the Sanskrit "*dvy–ahah* masc. a space of two days." is made neuter in Pali. Thus:

သတ္တာဟံ *sattáhan* A SPACE OF SEVEN DAYS.

II. Collective Compounds.

§ 285. When two or more words are united by the copulative conjunction *and*, the conjunction is often omitted, and the whole is formed into a collective compound, of which there are two kinds.

(*a.*) The last word is put in the plural number in the gender of that word, as:

သမဏောစ ဗြဟ္မဏောစ — သမဏ ဗြဟ္မဏာ

samana cha brahmana cha, becomes *samana brahmaná.*

"A Buddhist priest, and a brahmin."

သာရိပုတ္တောစ မောဂ္ဂလာနောစ — သာရိပုတ္တ မောဂ္ဂလာနာ

sáriputta cha moggalána cha, ... *sáriputta moggalaná*

"Sariputta, and Moggalana."

ဗလဉ္စ ပရက္ကောစ မောဇုတိစ — ဗလ ပရက္က မဇုတိယော

balanycha parakkacha mojuticha, ... *bala parakka majutiyo.*

"Strength, and diligence, and power."

(*b.*) The last word is put in the neuter gender and singular number, Some of these Pali neuter compounds would be put in the masculine in Sanskrit.

ဟတ္ထီစ အဿောစ — ဟတ္ထိအဿံ

hatticha assácha. ... *hatti assan.*

"Elephants, and horses.

Many compounds may be put in either the masculine or neu ter, as:

အဇောစ ဧဠကောစ   အဇေဠကံ   အဇေဠကာ

ajo cha   *elko cha*,   becomes   *ajelakan*,   or   *ajelaká*

"A goat and a ram."

III. Possessive Compounds.

§ 286. Possessive compounds are epithets, or predicates, and are sometimes denominated relative compounds, because they are used relatively, and may be often rendered in English, by a relative pronoun, as:

ဆိန္နော ဟတ္ထော   ဆိန္နဟတ္ထော

chhinno hatto,   becomes   *chhinna hatto.*

"[That which] has cut the hand", or "The hand–cutting–".

သမ္ပန္နာနိ သဿာနိ   သမ္ပန္နာ သဿော

sampunnáni sassáni,   ...   *sampanna sasso* .

"[Where] grain has abounded," or "The grain abounding–"

အမ္ဗုံ ဓာရေတိ ဗျာလမ္ဗော ဗိန္ဒုဟိ စုမ္ဗိတော ကူဋော

ambun dháreti   *byálabpo*   *binduhi*   *chabpito*   *kuṭo*

ဗျာလမ္ဗမ္ဗုဓာရဗိန္ဒုစုမ္ဗိတကူဋော

byálabpampu dhara bindu chubpita kuṭo.

"He who holds water suspended by drops that have kissed the mountain summits," becomes "The holding–suspended–mountain–summit–kissed–water–drops–[god of rain.]"

IV. Adverbial Compounds.

§ 287. Adverbial compounds are formed by prefixing an adverb or preposition to a noun put in the neuter singular, as:

ယထာ ဝုဍ္ဎံ	*yathá vuḍhḍhan*	ACCORDING TO OLD AGE.
ယာဝ ဇီဝံ	*yáva jivan*	AS LONG AS LIFE.
ဥပ ကုမ္ဘံ	*upa kumbhan*	NEAR THE POT.
အန္တရ ပါသာဒံ	*anantara pásádan*	BETWEEN THE SPIRES.
တိရ ပဗ္ဗတံ	*tira pappatan*	BEYOND THE MOUNTAINS.

CHAPTER XI.

SYNTAX, AND CHRESTOMATHY.

The syntax of the Pali language differs very little from that of the Sanskrit, and beyond a chapter on the cases of nouns, Kachchayano is nearly silent on the subject. To supply his deficiences in this, and some other parts of his work, extracts from the Pali writings will now be given, and the principles of the language deduced from them.

ARTICLES.

The native Pali grammarians know nothing of articles, yet their existance in the language cannot be questioned.

Indefinite Article.

§ 288. The English indefinite article *a*, *an*, French *un*, German *ein* is made in Pali by *eko*, *eká ekan*, the numeral one, and is probably the origin of the others.

ဧကော ပုရိသော ဂဏှော ဒွေ ပဒုမ္မာနိ အာဟရိတွာ ရ-
eko púriso gahno dwe padhummani áharitwá ra-

ညော ဟတ္ထေ ဌပေသိ *nyo hatte ṭhapesi.*

"A black man brought two lotuses, and caused them to be put into the hands of the king."

Eko is the numeral "one", masc. gen. nom. case § 113. but here used for the indefinite article "*a*." *Puriso*. "man," noun 1st. decl. masc. gen. sing. nom. case § 89. *Gahno*, "black," adjective agreeing in gender number and case with the preceding noun § 110. *Dwe* is the numeral "two," nom. case, agreeing with the following noun § 114. *Padhummani*, "lotuses," noun lst decl. neut. gen. plur. acc. case governed by the participle following § 90. *Áharitwá*, "having brought," indecl. part. from *hara*, "to take," with prep. *á*, "to bring," a verb of the first conjugation § 229. *Ranyo*, "of the king," irr. noun, masc. sing. gen. case § 108. *Hatte*, "in the hands," noun masc. plu. locative. case § 89. *Thapesi*, "caused to be placed," 3d. pers. sing. aorist of the root *ṭhá*, a reduplicated verb § 204. (*h*.) made causal by the insertion of *pe*. § 200. Though not noted by Kachchayano, the aorist of causative verbs is often made, as here, by affixing the aorist of ***asa***, "to be", in the place of the personal terminations § 205.

Definite Article.

§ 289. The definite article *the*, Greek *to*, is made in Pali from the demonstrative *ta*, which is undoubtedly of common origin with both the Greek, and English article. It is used like *the* in the following sentence:

ဟတ္ထိအါဒိနိ သဒ္ဒေါ မဟာ အဟောသိ။ အထ မဟာ
hatti ádini saddo mahá ahosi. atha mahá

သတ္တော တံ သဒ္ဒံ သုတွာ *satto tan saddan sutwá.*

"There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise."

Hatti ádini, "the elephants and other things," a possessive compound, first part the masculine noun *hatti* in its uninflected state, plural in signification, and the second part is *ádi*, "beginning," but used in this place to signify, beginning from the elephants, and proceeding to other things not expressed. Here the things implied from the preceding context, are "fourteen hundred carriages et cetera." The word is here put in the neut. plu. nom. *Saddo*, "sound, noise," noun 1st. decl. masc. gend. nom. case §89. *Mahá*, "great," adj. from *mahan* § 153. agreeing in gender number and case with the preceding noun. *Ahosi*, "was," 3rd. sing. aorist of root *hu*, anomalous verb § 205. *Atha*, "and, now," conj. § 242. *Mahá Satta*, "Great Satta," appositional determinate compound § 282. The first member is *maha*, as above, the form which *mahan* always takes in these compounds. The second member is *satta*, "a rational being," noun 1st. decl. masc. gen. nom. case. It is here used as a proper name–THE GREAT RATIONAL BEING, applied to THE BEING that is destined to become a Buddha. *Tan*, "the," demonst. pron. neut. gen. sing. acc. case, agreeing in gender number and case with the following noun. *Saddan*, "noise," the same noun as *saddo* above, but here put in the neuter gender, and acc. case, governed by the participle following. *Sutwá*, "having heard," continuative participle from the root *su* to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. *Hatti ádini* is in the nominative plural without a verb, while the signification of the context so clearly requires the genitive case, that the reputed translator of the Pali books into Burmese, Buddhaghosa, rendered it in the genitive without note or comment. This is an instructive example in decyphering inscriptions. A precisely parallel case occurs on the second tablet at Girnar. Prof. Wilson says: "The use of the nominative case offers a syntactical perplexity, for there is not any verb through which to connect Antiochus with the rest of the sentence." He proceeds to object to Mr. Prinsep's rendering in the genitive, but in which he is fully justified by the context, and the usage of the Pali books.

NOUNS.

Pali nouns have three cases more than the Greek, and two more than the Latin.

Nominative Case.

§ 290. The usage of the nominative case, does not differ from that of other languages of the Indu–European family, as:

ဥက္ကုသာစ ကုရရာစ ရဝိဟံသာစ နဒီဝရာစ အဘိရုတာ

ukkusá cha, kururá cha, ravíhansá cha, nadivará cha, abhirutá.

"Eagles, and ospreys, and sun–ducks, and comorants ring out loudly their notes."

Ukkusá, "eagles," noun 1st. decl. masc. nom. case plur. §89. *Cha*, "and," conj. The three words that follow are parsed in the same way. *Abhirutá*, "sound out exceedingly," nom. case, plur. masc. of the pass. past part. of the root *ru* with the preposition *abhi*, signifying *excess*. The verb is of the first conjugation, but the participle is made by affixing the termination to the root without changing *u* to *v*, and forming the base *rava* § 187. The participle agrees in gender, number, and case with the nouns, but is here used as a finite verb.

အဟံ တေသံ ပဟိတော ဒူတော

ahan teran pahito dúto.

"I [am] a messenger sent to them."

Ahan, "I," 1st. pers. pron. sing. nom. case § 120. *Tesan*, "to them," 3rd. pers. pron. plur. masc, dat. case § 122. *Pahito*, "sent," adj. nom, case sing. masc. agreeing with the noun following § 110. *Dúto*, "a messenger," noun 1st. decl. masc. nom. sing.

မနုဿောသိ *manusso si*, "Art thou a man?"

Manuso, "a man," noun 1st. decl. masc. nom. sing. *Si*, "art," anomalous verb *asa*, pres. tense 2nd. pers sing. § 205. Written in full it is *asi*, but the *a* is elided by the rules of permutation on account of the preceding *o* § 53 (*a.*)

ကော နာမော တေ ဥပဇ္ဈာယော

ko námo te upajjháyo

"What [is] the name of thy teacher?"

Ko, "what?" inter. pron. masc. nom. sing. agreeing in gender, number, and case with the following noun § 127. *Námo*, "name," and *upajjháyo*, "teacher," nouns of the first declension parsed as above. *Te*, "to thee," 2nd. pers. pron. dative singular. § 121. Here used for the possessive pronoun "thy"

Accusative Case.

§ 261. The accusative is not only used to mark the objects of transitive verbs, but is also used where *to* would be found in English, after verbs signifying to listen *to*, to offer *to*, to speak *to*, to go *to*, and others. Occasionally it is used with words marking time and space.

ဂါဝံ ဟနတိ *gávan hanati,* "He kills an ox."

Gávan, "an ox," noun irr. masc. sing. acc. case. § 109. *Hanati*," he kills," 3rd. pers. sing. pres. tense of the root *hana*, a verb of the 1st. conjugation § 178.

ဃဋံ ကရောတိ *ghaṭan karoti,* "He makes a water jar."

Ghaṭan, "a water jar," noun 1st. decl. masc. sing. acc. §89. *Karoti*, "he makes," 3rd. sing. pres. tense of the root *kara*, a verb of the 7th conjugation § 197.

ပုရိသော ပုရိသံ ဂါမံ ဂါမယတိ *púriso púrisan gáman gámayati*

"A man causes a man to go to the village."

Púriso, see § 288. *Púrisan* accusative case of preceding noun §89 *Gáman*, "a village," noun 1st decl. masc. sing. accusative § 89. *Gámayati*, "causes to go," 3rd. pers, sing. of the root *gama* § 206. made causative by *ya* § 200.

ဓမ္မံ သုဏာတိ *dhamman suṇáti* "He listens to the law."

Dhamman, "law," noun 1st. decl. masc. sing. acc. case § 89. *Suṇáti*, 3rd. pers. sing. pres. tense of the root *su*, 4th, conjugation.

ဗုဒ္ဓံ ပူဇေတိ *buddhan pujeti,* "He offers to the Buddha."

Buddhan, "Buddha," noun 1st. decl. as above. *Pújeti*, "he offers to," 3rd. pers. pres. tense of root *púja* 8th. conj. § 198.

သံပတန္တိ ဒုမာ ဒုမံ *san patanti dumá duman.*

"They go together from tree to tree."

San patanti, "they go together," 3rd. pers. plur. pres. tense of the root *pata* to GO with the prepostion *san* TOGETHER, a verb of the 1st. conjugation § 178. *Dumá*, "from tree," noun 1st. decl. masc. sing abl. case, *má* for *hmá* § 89. *Duman*, "to tree," the same noun as the preceding, but in the accusative case.

ယောဇနံ ဒီဃော ပဗ္ဗတော *yojanan dígho pappato.*

"A mountain a yuzena high."

Yojanan, (a measure of distance variously estimated at from 4 to 12 miles,) noun 1st. decl. neuter. sing. acc. case § 90. *Dígho*, "high," adj. masc. sing. nom. case, agreeing with the noun following § 110. *Pappato*, "a mountain," noun 1st. decl. as above.

Instrumentive Case.

§ 292. The instrumentive case marks the instrument by which an act is performed. It is often used in Pali where the ablative would supply its place in Latin.

ဒါတ္တေန ဝိဟိံ လုနာတိ *dáttena vihin lunáti.*

"He reaps paddy with a sickle."

dáttena, "with a sickle," noun 1st. decl. sing. inst. case § 89. The noun is made from *do* to CUT, and the affix *tta*, § 253. *Vihin*, "paddy," noun 1st. decl. masc. sing. acc. § 91. *Lunáti*, "he reaps," 3rd. pers. sing. pres. of *lu*, a verb of the 5th. conjugation § 195.

ဝါသိယာ ရုက္ခံ တစ္ဆတိ *vásiyá rukkkan tachchhati.*

"He hews wood with an adze."

Vásiyá, "with an adze," noun 1st. decl. fem. sing. inst. case § 96. The noun is made from *vasa* to DWELL, and the affix *i*, § 275 (*a.*) *Rukkhan*, "wood," noun 1st. decl. masc. sing. acc. § 89. *Tachchhati*, "he hews, " 3rd. pers. sing. pres. tense. 1st. conj. § 178.

ဖရသုနာ ရုက္ခံ ဆိန္ဒတိ *pharasuná rukkhan chhindati.*

"He fells a tree with an ax."

Parasuná, "with an ax," noun 1st. decl. masc. sing. inst. case §93. *Rukkhan*, "a tree," noun as above. *Chhindati*, "he cuts off," 3rd. pers. sing. pres. tense of the root *chhida*, a verb of the 2nd. conjugation § 189.

ကုဍ္ဍလေန ပထဝိ ခဏာတိ *kudṭalena pathaví khaṉati.*

"He digs the earth with a hoe."

Kudṭalena, "with a hoe," noun 1st. decl. mas. sing. inst. § 89. This word is also written *kudala*, and *kuṭala*. *Pathaví*, "earth." noun 2nd. decl. fem. sing. acc. § 98. The accusative singular of this word, as well as others of the the same final, often makes *í* in the books, instead of *in*. *Khaṉati*, "digs," 3rd. pers. sing. pres. This verb is referred to both *khanu*, and *khamu*, but it is conjugated like a verb of the first conjugation with final *a*.

စက္ခုနာ ရူပံ ပဿတိ *chakkhuná rúpan pussati*

"He sees the object with the eye."

Chakkhuná, "with eye," noun 1st. decl. masc. sing, inst. §93. *Rúpan*, "the form," noun 1st. decl. neut. sing. acc.. §90. *passati*, "*he sees*," 3rd. pers. sing pres. tense of the root *disa* irr. verb § 207.

သောတေန သဒ္ဒံ သုဏာတိ *sotena saddan suṉáti*

"He hears the sound with the ear."

Sotena, "with the ear," and *suhdan*, "the sound," parsed as above. *Suṉáti*, he hears," parsed in § 261,

ကာယေန ကမ္မံ ကရောတိ *káyena kamman karoti*

"He does the deed with the body."

Káyena, "with the body," and *kamman*, "the deed," as above. *Karoti*, "he does." see § 291. Printed 261, on page 158.

အန္နေန ဝသတိ *annena vasati*, "He lives by boiled rice."

Annena, "boiled rice," noun 1st. decl. common gender, sing. inst. § 89. *Vasati*, "he lives," 3rd. conj. sing. pres. tense of the root *vasa*, a verb of the 1st. conjugation § 178.

ဓမ္မေန ဝသတိ *dhammena vasati*, "He lives by the law."

Dhammena, "by the law," noun 1st. decl, masc. sing. inst. § 89.

ဝိဇ္ဇာယ ဝသတိ *vijjáya vasatti*, "He lives by knowledge."

Vijjáya, "by knowledge," noun 2nd. decl. fem. sing. inst. § 95.

အဟိနာ ဒဋ္ဌော နရော *ahiná daṭṭho naro*

"A man is bitten by a snake."

Ahiná, "a snake," noun 1st. decl. masc. sing. inst. § 91. *Daṭṭho*, also written *daṭho*, and *daḍḍo*, "is bitten," pass. past part. masc. sing. nom. case, agreeing with *naro*, The word is referred to *danta*, but it is the same root as the Sanskrit *dans*. § 227. *Naro*, "a man," noun 1st. decl. masc. sing. nom. case. § 89.

ဂရုဠေန ဟတော နာဂေါ *garuṭena hato nágo*

"A naga is killed by a garuda."

Garuṭena, "a galung," an enormous bird that keeps watch in the cotton trees on the sides of mount meru.—Parsed as above. *Hato*, pass. past part. masc. nom. case, agreeing with *nágo*, and made from the root *hana* § 227, *Nágo*, "a naga," parsed as above. The nagas are dragons that inhabit the regions under Meru. There are said to be four tribes, each with its chief, one of whom is called king of snakes.

ဗုဒ္ဓေန ဇိတော မာရော *buddhena jito maro*

"Mara was conquered by Buddha."

Buddha, "Buddha," noun parsed as above. *Jino*, "conquered" pass. past part. masc. sing. nom. case, agreeing with the noun following, from the root *ji* of 1st. conj. *jayati* § 226, 227. *Máro*, "Mara," DEATH, but also, as here, a name of Kama god of love.

ဥပကုတ္တေန မာရော ဗန္ဓော *upakuttena máro bandho*

"Mara was bound hy Upakutta."

Bandho, "was bound," pass. past part. masc. sing. nom. case, agreeing with *máro*. This word is referred to both *badha*, and *bandha*. The verb is irregular.

ယက္ခေန ဒိန္နော ဝရော *yakkhena dinno varo*

"A gift was given by a Beeloo."

Yakkhena, "by a Beeloo," noun 1st. decl. inst. as above. The Yakkhas, or Beeloos, in the Buddhist mythology, are the guardians of sacred buildings, while the Hindus make them the guardians of the treasures of Kuvera the god of wealth. *Dinno*, "was given", pass. past part. masc. nom. case, agreeing with the noun following § 228. In Sanskrit this participle is made by *t*. *Varo*, "a gift," noun 1st. decl. nom. case as above.

ဂေါတ္တေန ဂေါတမော နာထော *gottena gotamo nátho*

"The Lord by family [was called] Gotama"

Gottena, "by family," noun 1st. decl. inst. case as above. *Gotamo*, "Gaudama," noun 1st. decl. masc. sing. nom. case. § 89. *Nátho*, "Lord," noun, parsed like the preceding.

တပသာ ဥတ္တမော *tapasá uttamo* "The best by asceticism.

Tapasá, "by asceticism," noun 3rd. decl. neut. sing. inst. § 103. *Uttamo*, "best," adjective masc. sing. nom. case, agreeing with a noun understood § 110.

သုဝဏ္ဏေန အဘိရူပေါ *suvaṉṉe abhirúpo* "Handsome by colour."

Suvaṉṉena, "by colour," noun 1st. decl. masc. sing. inst § 89. *Abhirúpo*, "handsome," adjective masc. sing. nom. case § 110.

ပါဒေန လက္ခိတော ခဉ္ဇော *pádena lakkhito khanyjo*

"A crooked footed man is noticed by the foot."

Pádena, "by the foot," noun inst. case, as above. *Lakkhito*, "is noticed," pass past. part. as before from the root *lakkha*. *Khanyjo*, "a crooked footed man," noun 1st. decl. as before.

ပိဋ္ဌိယာ လက္ခိတော ခုဇ္ဇော *piṭhiyá lakkhito khujjo*

"A crooked backed man is noticed by the back."

Piṭhiyá' "by the back," noun 2nd. decl. fem. sing. inst. § 96. *Kujjo*, a crooked backed man," noun 1st. decl. as before.

အဍ မာသေန စေတုတ္တ နဂရံ ပတ္တော

aḍa másena chetutta nagaran patto.

"He arrived at the Chetutta country by half a month."

Aḍa másena, "by half a month," i. e. "in half a month," an appositional determinate compound, the first member is the noun *aḍa*, or *aḍḍa*, "half," of the 1st. decl, both masculine and neuter; and the the second is the inst. case of *mása*, "a month," a noun, 1st. decl. masc. § 282. *Chetutta nagaran*, "Chetutto country," a compound word like the preceding. The first member is *chetutta*, a proper noun, and the second is the acc. case of *nagara*, a neuter noun governed by the participle following. *Patto*, "arrived, "pass. past part. from the root *pada*, used for a finite verb. In Sanskrit this participle is made by *n*.

Dative Case.

§ 293. The dative may be usually rendered in English by *to*, or *for*, but occasionally by *at*, *against*, and *from*. The Pali usage does not appear to differ in any-wise from the Sanskrit.

သဗ္ဗညုတညာဏဿ ပတ္ထနံ ကတွာ

sabpanyuta nyáṉassa *paṭhanan katwá.*

"Having made prayer for infinite knowledge.

Sabpanyuta nyáṉassa, "for infinite knowledge," an appositional determinate compound, § 282. the first member is the adjective *sabpanyuta*, "infinite;" and the second member is the dat. case of the noun *nyáṉa*, 1st. decl. neut. sing. § 90. *Paṭhnan*, "prayer," noun 1st. decl. neut. acc. governed by the participle. *Katwá*, "having made," continuative participle of the root *kara* § 197.

ဒေဝ မနုဿာနံ ဗုဒ္ဓေါ လောကေ ဥပ္ပဇ္ဇတိ

deva manussánan budho loke uppajjati.

"For devas, [and] men buddha was born into the world."

Deva manussánan, "For devas, [and] men," a collective compound, § 285 (*a.*) the first member is *deva*, "devas," noun 1st. decl. The second member is *manussánan*, "for men" noun 1st decl. masc. plur. dative case § 89. *Buddho*, "buddha," see § 291. *Loke*, "in the world," 1st. decl. masc. sing. loc. case § 89. *Uppajjati*, 'is born." 3rd. sing. pres. tense of the root *jana*, here compounded with the preposition *u*. It is conjugated in the 1st. conjugation, *j* being substituted for *n*, and the *p* doubled according to the rules of permutation, § 75.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာ သမ္ဗုဒ္ဓဿ

namo tassa bhagavato arahato sammá sambuddhassa.

"Glory to this Lord, venerable, complete perfect in knowledge."

Namo, "glory," indec. particle applied by the Hindus to their gods, as here applied to Gaudama. *Tassa*, "to this" dem. pron. masc. sing. dat. case, root *ta* § 122. *Bhagavato*, "Lord," noun 3rd decl. masc. sing. dat. case § 102. *Arahato*, "venerable," adjective agreeing in gender number and case with the preceding noun. § 111. *Sammá sambuddhassa*, "complete perfect in knowledge, appositional determinate compound § 282. the first member is the adjective *sammá*, "complete," the final vowel is lengthened into *á*, according to § 74. The second member is *sambuddhassa*, "perfect in knowledge," dat. case of the pass. past part. of the root *budha*, compounded with the preposition *san*, implying perfection, § 227. The final anuswara is changed to *m* before *b* § 83. "Samma sambuddha" is often used as a proper name.

This sentence is written at the beginning of every Buddhist book, and is said have been first uttered by an assembled universe, when the first Buddha obtained omniscience.

Genitive Case.

§ 294 The genitive case is well represented in English by the preposition *of*, and though it may be often rendered by an other particle, the idea conveyed by *of* usually lies at the base.

ကိံနုခေါ အဟံ တဿ သုခဿ ဘယာမိ

kinnukho ahan tassa sukhassa bhayámo.

"Why am I really afraid of this happiness?"

Kinnu, "why?" Kho, "really" adverbs. *Ahan*, "I," 1st. pers. pron. sing. nom. case, § 120. *Tassa*, "this," dem. pron. masc. sing. gen. case, agreeing with the following noun § 122. *Sukhassa*, "happiness," noun of the same gender, number, and case as the preceding dem. pron. *Bhayámi*, "afraid." 1st. pers. sing. pres. tense of the root *bhaya*, 1st. conjugation, § 178.

ယေဓမ္မာဟေတုပဘဝါ	တေသံဟေတုံတထာဂတော
Ye dhammá hetu pabhavá	*Tesan hetun tathágato*
အာဟ.တေသဉ္စနိရောဓော	ဧဝံဝါဒီမဟာသမဏော
Áha tesanycha nirodho	*Evan vádi maha samano*

"The laws which produce cause, the cause of these Tathagata has told. And the extinction of these, the great Samana, in like manner has declared."

Assaji, one of Gautama's disciples, gave as a synopsis of his master's teaching, the above stanza; which has been found in an old character, engraven, on images dug up at Tagoung, and in Tirhut.

Ye, "which," rel. pron. masc. plur. nom. case agreeing with the following noun 126. *Dhammá*, "laws," see § 292. *Hetu pabhavá*, "generators of cause," determinate compound, § 281. The first member is *hetu*, "causes," noun 1st. decl. § 93. and the second is *pabhavá*, "generating causes," noun 1st. decl. masc. plur. nom. case. agreeing with the verb to be understood. *Tesan*, "of these [laws], dem. pron. masc. plur. gen. case, governed by the following noun.. *Hetun*, "the cause," noun, as above, acc. case governed by *áha*. *Tathagatho*, proper name, nom. case to *áha*. *Aha*, "has told," 3rd. per. sing. perf. tense of the irr. verb *brú*, § 209. Some of the images have *uvácha*, and the books give in paraphrase *áha avocha*. *Tesanycha*, "and of these," the conj *cha*, "and," changes the final anuswara of the pron. to *ny* § 83. *Nirodho*, "extinction," noun 1st. decl. masc. sing. nom. case, with the verb to be understood, as in the first line. The relative pronoun *yo*, expressed on the images, is also understood being omited to preserve the measure. *Evan*, "so," adverb, § 239. *Vádi*, "has declared." 3rd. pers. sing. aorist of the root *vada*, the augment omitted, see § 218. *Mahá samano*, "the great Samana," appositional determinate compound, § 282, 293.

Ablative Case.

§ 295. The ablative case is expressed in English by the preposition *from*, but may be often rendered by *on account of.*

ဟိမဝတာ ပဘဝန္တိ ပဉ္စ မဟာ နဒိယော

himavatá pabhavanti panycha mahá nadíyo.

"From the Himalaya originate five large rivers."

Himavatá, "Himalaya," noun 3rd. decl. masc. sing. abl. case § 102. *Pabhavanti*, "originate," 3rd. pers. plur. pres. tense of the root *bhú* with the preposition *pa*, § 205. *Panycha mahá nadíyo*, "five great rivers," numeral determinate compound, § 284. The first member is the numeral *panycha*, "five," and the second member is an appositional determinate compound, of which the first member is *maha*, § 289. the other *nadíyo*, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

ဥဘတော သုဇာတော ပုတ္တော မာတိတော စ ပိတိတော စ

ubhato sujáto puto mátito cha pitito cha

"The son is well born from both father, and mother."

Ubhato, "from both," adj. pron. masc. sing. abl. case, agreeing with *pitito*, declined like *sabpa* § 110. In Sanskrit this word is only dual. *Sujáto*. "is well born," passive past part. nom. case of the root *jana* with the preposition *su*, and agreeing with the noun following, § 227. (*b.*) *Putto*, "the son," noun masc. sing. nom. case, § 89, *Mátito—pitito*, nouns abl. case governed by the participle. *Cha—cha*, "both—and" conjunction: § 242.

ဥရသ္မာ ဇာတော ပုတ္တော *urasmá játo putto*

"The son was born from the breast."

Urasmá, "from the breast," noun 1st. decl. masc. sing abl. case § 89. *Játo*, and *putto* as above.

ကသ္မာ ဣဓေဝ မရဏံ ဘဝိဿတိ

kasmá idheva maraṉan bhavissati

"On what account will death thus come into existance here?"

Kasmá, "on what account?" int. pron. masc. sing. abl. case, § 127. *Idha*, "here," and "*eva*, "thus," adverbs, *A* followed by *e* is elided, and the anuswara is elided, § 77. *Maraṉan*, "death," noun 1st. decl. neut. sing. nom. case § 89, *Bhavissati*, "will come into existance," 1st. pers. sing. pres. tense of the root *bhú* § 205.

တတော ရာဇာ *tato rajá* "The king from that [time].

To,, from that time," dem. pron. masc. sing. abl. case, §122.

Locative Case.

§ 296. The locative case is not found in either Latin, or Greek. In English it is usually made by the preposition *in*, *at*, or *on*; but it is often interchanged with other cases.

ဣတော မဓုရာယ စတုသု ယောဇနေသု သကဿံ နာမနဂရံ
ito madhuráya chatusu yojanesu sakassan náma nagaran

အတ္ထိ *atthi*

"From this, Madhura, in four yojanas is Sakassa city by name."

Ito, "from this place," adverb. *Madhuráya*, "Madura," noun 2nd. decl. fem. abl. case. § 95. *Chatusu*, "four," num. adj. loc. case agreeing in gender, number, and case with the noun following, § 116. *Sakassan*, "Sakassa," noun 1st. decl. neut. nominative case to the verb *atthi*, "is," at the close of the sentence. *Náma*, "by name", adverb, equivalent to "which is called."

အနာဂတေ ပိယဒါသော နာမ
anágate píyádáso náma

ကုမာရော ဆတ္တံ ဥဿာပေတွာ
kumáro chhattan ussápetwá

အသောကော ဓမ္မရာဇာ ဘဝိဿတိ
asoko dhammarájá bhavissati

သော ဣမာ ဓာတုယော ဝိတ္ထာရိတာ ကရိဿတိ
so imá dhátuyo vittáritá karissati

"In future time, Piyadasa by name, a prince, after he has been induced to raise the umbrella, will become Asoka king of the law. He will make the relic distribution."

These verses are said to have been inscribed over Gaudama's relics, as a prophecy of Asoka who would appear subsequently.

Two versions of the Burmese translation are before the public, and are given below.

(1.) "In after time, the son of a king named *Pya-da-tha* will be created king; *Thau-ka* will be his name. He will cause these relics to be spread over the face of the South island."

(2.) "In after times, a young man, named Piadatha, shall ascend the throne, and become a great and renowned monarch under the name of Athoka. Through him, the relics shall be spread over the island of Dzampoodipa."

Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

သုဝဏ္ဏံ တေ ဓာရယတေ *suvannan te dhárayate*

"He bears gold to thee.

Suvannan, "gold," noun 1st. decl. neut. acc. case. *Te*, "to thee," 2nd. pers. pron. sing. dat. case § 121. *Dhárayate*, "he bears", 3rd. sing. pres. of the root *dhára*, 8th. conj. deponant § 198.

သော တံ အာဒါယ *so tan ádáya*, "He having taken her."

So, "he," 3rd. pers. pron. masc. sing. nom. case, § 122. *Tan*, "her," pronoun as above, fem. acc. case, governed by the participle following. *Ádáya*, "having taken her," contin. part. of the root *dá*, with the prep. *á*, § 234.

သော ပုရိသော တေန ပုရိသေန ကမ္မံ ကာရေတိ

so púriso tena purisena kamman kareti

"This man causes a deed done by that man."

So, "this," the same pronoun as above but used for the dem. pron. *this* § 122. *Tena*, "by that," inst. case of the same word. but here used for *that*. *Kareti*, "causes–done." 3rd. pers. sing. pres. tense causative of the root *kara*, § 197, 198.

သာ တဿ ဝစနံ သုတွာ အာဟ *sá tassa vachanan sutwá áha*

"After she had heard the words of him i. e. his words, she said."

Sá, "she," pron. as above, fem. nom. case. *Tassa*, "of him. or his," the same word, masc. gen. case, § 122. *Sutwá*, "after [she] had heard," § 289. As in Sanskrit, the continuative past participle may be often rendered by *after*.

ဒါနေန မေ ရမ္မတိ မနော *dánena me rammati mano*

"By giving, the mind of me i. e. my mind is made happy."

Dánena. "by giving," noun 1st decl. neut. sing. inst. case· § 90. *Me* "of me, or my," 1st. pers. pron. sing. gen. case. § 120. *Rammati*. "is made happy," 3rd. pers. sing. passive with active terminations from the root *ramu*, and agreeing with its nominative case, the noun following, § 179, 183.

မယှံ ဒါန ပါရမီ ပူရိဿတိ *mahyan dána páramí púrissati*

"The giving virtue of me, i. e. my, will be perfected."

Mahyan, "of me, or my," 1st. pers.. pron. sing. gen. case § 120. *Dána páramí*, "giving virtue," appositional determinate compound § 282. *Púrissati*, "will be perfected." 3rd. pers. sing. future tense of the root *púra*, 1st conjugation, § 178.

Relative Pronoun.

§ 298 The relative pronoun precedes the noun to which it refers, instead of following it as in English, and it is usually followed by a demonstrative pronoun in a correlative clause. It is often used before a personal pronoun to make the latter emphatic.

ယံ ဒုက္ခံ ပတိသေဝိဗ္ဗံ တံ ပတိသေဝိဿာမိ

yan dukkhan patisevibpan tan patisevissámi

"What affliction ought to be suffered, that I will suffer."

Yan, "which," 126. *Patisevibpan*, "what ought to be suffered," future pass part. of the root *seva* with the preposition *pati*, acc. case governed by the verb following, § 235. *Patisevissámi*, "I will suffer," 1st. pers. sing. fut. tense of the root *seva* as before.

ယာတွံ ပူရေ ဝဿန္တာပိ သိဂါယ သဒ္ဒံ သုတွာန ဥတ္တသတ္တေ

yátwan púre vassantá pi sigáya saddan sutwána uttasatte

မဟုံ သော တွံ ဝင်္ဂံ အနုပတ္တော ကထံ ကရိဿတိ

mahuu so twan vangan anupatto kathan karissati

"And, thou a person who, dwelling in the city, has, been often frightened, when she heard the howl of the jackal, how will she do when she has followed to the Himalaya?"

Yá, "a person who" rel. pron fem. § 126. *Twan* thou, § 121. *Vassantá*, "dwelling," pres. part. fem. sing. nom. case, agreeing with the the pronoun, from the root *vassa*. *Pi*, "and," conj. § 242. *Sugáya*, "of the jackal," noun, 2nd, decl. fem. sing. gen. case, § 95. *Saddan sutwána*, "when she heard the howl," see § 289. *Makun*, "often," adverb. *Uttasate*, "has been frightened." pass. past part. of the root *tasa*, with the particle *uta* denoting intensity. *So*, "this person." *Vangan*, "himalaya," the name of a mountain in the himalaya, acc. case. *Anupatto*, "when she has followed," pass. past part. of the root *pada* with the preposition *anu*, masc. § 291. *Kathan*. "how," adverb. *Karissati*, "will she do?," § 291. This passage is instructive in reading inscriptions. There is an utter disregard of gender. It begins with the feminine, and ends with the masculine, where it ought to be feminine throughout. The participle, *uttasatte*, is in the locative case agreeing with *púre*, instead of being in the nominative and agreeing with *yá*; but in some copies the word is written *utasate*, changing the participle to the 3rd. pers. sing. pres. of the passive voice. Then again the verbs are in the third person agreeing with the relative, while they are sometimes made to agree with the personal pronoun.

ယောဟံ သိဝိနံ ဝစနာ အဒူသကံ ပဗ္ဗာဇေမိ

yohan sivinan vachaná adusakan pappájemi

'I who drove away the innocent from the words of the Sivi."

In this example the verb agrees with the personal pronoun, but it is sometimes made to agree winh the relative.

Verbs and Participles.

§ 299. According to Kachchayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

သောစ ပဌတိ အဟဉ္စ ပဌာမိ မယံ ပဌာမ

so cha paṭhati ahanycha paṭhámi mayan paṭáma

"He reads, and I read," are expressed by "We read."

တွဉ္စ ပဌသိ အဟဉ္စ ပဌာမိ " "

twanycha paṭhasi ahanycha patámi ... ...

"Thou readest and I read ... ...

သောစ ပဌတိ တွဉ္စ ပဌသိ အဟဉ္စပဌာမိ " "

socha paṭhati twanycha paṭasi ahanychapaṭhámi ... ...

"He reads, and thou readest, and I read." ... ...

သောစ ပဌတိ တေစ ပဌန္တိ တွဉ္စ ပဌသိ တုမှေ ပဌထ

socha paṭhati te cha paṭhanti twanycha pathasi tuhme paṭhatha

အဟဉ္စ ပဌာမိ *ahanycha paṭhámi*

"He reads, and they read, and thou readest, and you read, and I read," are referred to collectively by "We read."

§ 300, Participles are of much more frequent occurrence in Pali writings than verbs, and the passive past participle is often used in the place of a finite verb. This past participle is also used with the verb to be, to form, as in English, a perfect past, and a perfect future tense. Thus:

ဣဒါနိ ကာတုံ ဒိဋ္ဌော အသိ *idáni kátun diṭho asi*

"Now has been seen to work, thou art!"

Diṭo, "has been seen," pass. past part. of the root *disa,* § 227. *Asi,* "thou art," 2nd. pers. sing. pres. tense of root *asa,* § 205.

တဒါ ဇုဇကော ပိ ဣဒါနိ မဒီ အရညံ ဂတာ ဘဝိဿတီ တိ

tadá jujako pi idáni madí aranyan gatá bhavissatíti

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

Tadá, "then," *idáni,* "now," adverbs, § 238. *Aranyan,* " to the forest," noun 1st. decl. neut. acc. case: § 90. *Gatá,* "having gone," pass. past part. of the root *gamu,* fem. sing. nom. case, agreeing with the noun *Madí.* § 206. *Bhavissatí,* "will be," 3rd. pers. sing. future tense of the root *bhú,* § 205. The final *i* is lengthened by § 42 (*b.*) *Ti,* for *iti,* the initial *i* coalesing with the final of the previous word. This particle is used at the close of a sentence expressing the words or thoughts of another, where inverted commas are used in English.

Ancient inscription on a gold Scroll.

§ 301 When two old pagodas were taken down in Toungoo, in 1863, two gold scrolls were discovered with Pali inscriptions, one five or six octavo pages in length; and from a silver plate with an inscription in Burmese, it appeared that they were deposited there A. D. 1547. The inscriptions are almost exclusively confined to extracts from the Buddhist Scriptures. As it would be difficult to find a palm leaf book one hundred years old, the finding of these inscriptions is like finding a manuscript two or three hundred years older than any extant, and possibly much older, for it is not known when the inscriptions were made.

The inscriptions instead of commencing with the sentence on page 162, as they would if written now, begin with:

ဇေယျတု ဇိနသာသနံ

Jeyatu Jinasásanan

"Let the religion of the Jina overcome."

"Let the religion of the Victor be victorious."

Extracts from the Pitakapa follow, stating that the Buddha discovered the precise constituents of mind and matter, enumerating them, and tracing all things from nothing to nothing. One of these extracts is here given.

အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ။ သင်္ခါရ ပစ္စယာ ဝိညာဏံ

avijjá pachchayá sangkhárá *sangkhará pachchayá vinyánan*

"The effect of ignorance was existance, of existance knowledge,

ဝိညာဏ ပစ္စယာ နာမရူပံ နာမရူပ ပစ္စယာ သဠာယတနံ

vinyána pachchayá námarupan námarupa pachchayá satáyatanan

of knowledge mind and matter, of mind and matter abodes,

 သဠာယတန ပစ္စယာ ဖဿော ဖဿ ပစ္စယာ ဝေဒနာ

satáyatana pachchayá phasso *phussa pachchayá vedana*

of manifested abodes contact, of contact sensation,

ဝေဒနာ ပစ္စယာ တဏှာ တဏှာ ပစ္စယာ ဥပါဒါနံ

vedaná pachchayá tahná, *tahná pachchayá upádánan*

of sensation concupiscience, of concupiscience attachment,

ဥပါဒါန ပစ္စယာ ဘဝေါ ဘဝ ပစ္စယာ ဇာတိ

upádána pachchayá bhavo *bhava pachchayá játi*

of attachment state of being, of state of being birth,

ဇာတိ ပစ္စယာ ဇရာ မရဏ သောက ပရိဒေဝ ဒုက္ခ

joti pachchayá jara, marana, soka, parideva, dukkha

ဒေါမနဿုပ္ပါယာသာ သမ္ဘဝန္တိ *domanssuppáyásá sambhavanti*

of birth, age, death, sorrow, weeping, suffering, unhappy mind, and exhaustion."

Avijjá pachchayá, "The effect of ignorance was existance; the construction makes these words a governing determinate compound, § 281. The first member is *avijja* from *vijja* knowledge, and *a* privative; and is explained as synonymous with *moha*, "that spiritual ignorance which leads men to believe in the reality of worldly objects." The second member is *pachchayá* noun, 1st. decl. masc. sing. plur. nom. case. But the first word, instead of being in the genitive case, is put in the nominative plural, as if in apposition with the second. In the other clauses it has the nominative affix sometimes, and sometimes has not.

Sangkhárá, "existance," this word appears to be derived from the root *khara* to drop, and with the preposition *san* to flow. The noun seems to denote an inherent power in nature to act before the existance of matter.

Saṭáyatana, "abodes," from the root *saṭa*, to manifest, and the noun *áyatana*, a house or abode Twelve are enumerated six subjective, the perceptions of seeing, hearing, smelling, tasting, touching, and thinking, and six objective, form, sound, odour, flavour, tangibility, and objects of thought.

At the close of the inscription occurs the following sentence, added by the writer to the extracts from the Pitakapa:

ဒိဝါ တပတိ အာဒိစ္စော ရတ္တိံ တပတိ စန္ဒိမာ

dhivá taphati ádichcho rattin taphati chandimá

"The sun is beautiful by day, the moon is beautiful by night,

ဣတ္ထိယော သန္နဒ္ဓေါ တပတိ ဈာယိံ တပတိ ဗြဟ္မဏော

ittiyo sanaddo taphati jáyin taphati brahmano

a woman is beautiful in modesty, and a Brahmin in telling beads;

အထ သဗ္ဗမဟောရတ္တိံ ဗုဒ္ဓေါ တပတိ တေဇသာ

atha sabpamahorattin buddho taphati tejo

but the Buddha, a brilliant light, was beautiful through all the night.

Divá, "by day," and *rattin*, "by night," are cases of nouns used adverbially. *Tejo*, " a brilliant light," is a noun in apposition with *buddho*, and agreeing with it in gender, number, and case.

The praise here given to Brahmins, which the Buddhists give to Samanas, proves that this inscription was made under Braminical influences.

The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပမကုဋကုဋစုမ္ဗိတသေ
လသံဃဋိတစရဏော

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuta chumpitá, sela, sanghaṭita, charaṉo. "The foot on stones which are placed on the summits of the crests of the most excellent of living beings, the inhabitants of heaven, asshurs, griffons, men, dragons, and celestial musicians."

The base of this word is:

သုရာစ အသုရာစ ဂရုဠာစ မနုဇာစ ဘုဇဂါစ ဂန္ဓပ္ပါစ

Súrá, cha asúrá, cha garuḍá cha manujá cha bujagá cha gandhappá cha "Angels, and fallen-angels, and griffons, and men and dragons. and celestial musicians."

It is made into a collective compound according to § 285 (a.) and written:

သုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပါ

súrásúra, garuda, manuja, bujaga, gandhappá

"Angels, fallen-angels, griffons, men, dragons, celestial musicians."

An adjective, *pavara*, is prefixed, and an appositional determinate compound is formed, § 282. thus:

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပါ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappá

"Excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun is affixed governing a genitive case, and a governing determinate compound is formed § 281, Thus:

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပါနံမကုဋာနိ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappánan makuṭáni.

"The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun is added and the compound is extended, thus:

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပမကုဋာနံကုဋာနိ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭánan, kuṭáni **"The summits of the crests of excellent angels, fallen-angels' griffons, men, dragons, celestial musicians."**

A passive past participle is next affixed governing the locative, and forming a possessive compound, thus:

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပမကုဋကုဋေသုစုမ္ဗိတာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa,kuṭesu, chumpitá. **"Being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."**

A noun agreeing with the participle is now added, thus:

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပမကုဋကုဋစုမ္ဗိတာ
သေလာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpitá, sela. **"Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."**

To this another passive past participle is **affixed governing the instrumentive case, thus:**

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပမကုဋကုဋစုမ္ဗိတသေ
လေဟိသံဃဋိတာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpita, selehi sanghaṭitá. "Are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun agreeing wth the last participle is added, and the application of the clause is brought out by adding the relative pronoun and Tathagata in the genitive singular, thus:

ပဝရသုရာသုရဂရုဠမနုဇဘုဇဂဂန္ဓပ္ပမကုဋကုဋစုမ္ဗိတသေ
လသံဃဋိတစရဏာယဿတထာဂတဿ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa,chumpita, sela, sanghaṭita, charaṇá, yassa, tathagatassa. **"The feet** of one who is a Tathagata are brought in contact with stones placed on the summits of the crests of excellent angels,fallen-angels, griffons, men, dragons, celestial musicians."

Gaudama's Famous Sermon.

§ 303. The longest discourse of Gaudama's on record, is one composed in the usual Páli verse of eight syllables. It is said to have been preached at Gaya, in Magudha, on "a flat rock at the top of a hill, which resembles the canopy of an elephant's howdah." "The little mountain of the isolated rock," mention by Fa Hian, the Chinese traveller in the fourth century, was probably the same place. It was addressed to one thousand mendicant friars, all of whom were converted to Rahandas, at its close.

Bishop Bigandet says, in his exhaustive work on Buddha, and Buddhism: "The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding." The original text with philological notes, and a literal translation are here given. They may remove some of its obscurities, and make it more easily understood.

သဗ္ဗံဘိက္ခဝေအာဒိတ္တံ
sapban bhikkhave ádittan
"Mendicants! All burn.

ကိဉ္စဘိက္ခဝေသဗ္ဗံအာဒိတ္တံ
kinycha bhikkhave sapban ádittan
What all burn ? Mendicants!

စက္ခု အာဒိတ္တံ
chakkhu ádittan
The eye burns,

ရူပါအာဒိတ္တာ
rúpá ádittá
forms seen burn,

စက္ခုဝိညာဏံအာဒိတ္တံ
chakkhu vinyánan ádittan
perception burns;

စက္ခုသမ္ဖဿောအာဒိတ္တော
chakkhu samphasso áditto
impression of the eye burns,

ယမိဒံစက္ခုသမ္ဖဿပစ္စယာ ဥပ္ပဇ္ဇတိဝေဒယိတံ
yamidan chakkhu samphassa pachchayá uppajjati vedayitan

သုခံဝါ ဒုက္ခံဝါ
sukhan vá dukkhan vá

အဒုက္ခမသုခံဝါတံပိအာဒိတ္တံ
adukkhamasukhan vá tan pi ádittan

the effects of impressions of the eye, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns"

The passage might be rendered *ad sensum* thus: "The faculty of sight burns, objective vision burns, subjective vision burns, visual impressions burn, and the effects of visual impressions whether, the sensations be pleasant or painful, they also burn."

ကေန အာဒိတ္တံ *kena ádittan* "By what do they burn?

ရာဂဂ္ဂိနာ ဒေါသဂ္ဂိနာ မောဟဂ္ဂိနာ အာဒိတ္တံ

rágaggíná dosaggíná mohaggíná ádittan

ဇာတိယာ ဇရာယ မရဏေန သောကေဟိ ပရိဒေဝေဟိ

játiyá jaráya mara̱nena sokehi paridevehi

ဒုက္ခေဟိ ဒေါမနဿေဟိ ဥပါယာသေဟိ အာဒိတ္တန္တိ ဝဒါမိ

dukkhehi domanassehi upáyásehi ádittanti vadámi

"By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn'. I say."

Ádittan, "burn, pass. past part. of the root *dapa*, or *tapa* with the preposition *á*, neut. sing. agreeing with *sapban*, but used like a finite verb, § 226. (*e.*). The word is used in the signification of तप *tapa* the corresponding Sanskrit word, which is defined by Wilson: "To burn; (hence figuratively,) to suffer mental or bodily pain." *Kinycha*, "and what," inter. pron. neut. sing. nom. case § 127, and the conjunction *cha*, which changes the anuswara to *ny* by § 83. *Rúpá*, "forms," noun 1st. decl. neut. plur. nom. case § 90. *Chakkhu vinyá̱nan*, "perception," *lit.* "knowledge of the eye," governing determinate compound, the second member of which is *vinyá̱nan* governing the first in the genitive. This word has been adopted into Burmese in the signification of "mind," or "soul," and "mind of the eye," is a very appropriate circumlocution for "perception. *Chakkhu samphasso*, "impression of, or on the eye," governing determinate compound, of which the second member is *samphasso* from the root *phussa* or *phassa*, "to find, to feel, bring in contact," with the preposition *san* implying completion. As the word is stated to produce sensation, it must denote the impression made on the eye by rays of light proceeding from some object. အာရုံကိုတွေ့ခြင်း *árungo twekhyeng*, is a Burmese definition of the word, *lit.* "the feeling an external object of sense." This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it.

Yamidan, "whatever," neuter singular of the pronouns *ya*, *ima*, § 126, 124. agreeing with *vedayitan*. Anuswara is changed to *m* by § 81.

သောတံ အာဒိတ္တံ — သဒ္ဒါ အာဒိတ္တာ

sotan ádittan — *saddhá ádittan*

The ear burns, sounds burn, hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.' I say."

ဃာနံ အာဒိတ္တံ — ဂန္ဓာ အာဒိတ္တာ

ghánan ádittan — *gandhá ádittá*

"The nose burns, odors burn, smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

ဇိဝှါ အာဒိတ္တာ — ရသာ အာဒိတ္တာ

jihvá ádittá — *rasá ádittá*

"The tongue burns, objects of taste burn, taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

ကာယော အာဒိတ္တော — ဖောဋ္ဌဗ္ဗာ အာဒိတ္တာ

káyo áditto — *phothappá ádittá*

"The body burns, tangible objects burn, feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age

by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

မနော အာဒိတ္တော	ဓမ္မာ အာဒိတ္တာ
mano áditto	*dhammá ádittá*
"The mind burns,	objects of thought burn,

thinking burns, mental impressions burn, the effects of mental impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance, they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

The original of the last five paragraphs differs only in the first lines, given above, excepting the occurrence of the first word in the terms connected with "perception," and "impression," here added, so that all the original is given while unnecessary repetition is avoided.

သောတ *sota* Ear	ဝိညာဏံ *vinyánan* perception,	သောတ *sota* ear	သမ္ဖဿော *samphasso* impression
ဃာန *ghána* Nose	ဝိညာဏံ *vinyánan* perception	ဃာန *ghána* nose	သမ္ဖဿော *samphasso* impression
ဇိဝှါ *jihvá* Tongue	ဝိညာဏံ *vinyanan* perception	ဇိဝှါ *jihvá* tongue	သမ္ဖဿော *samphasso* impression
ကာယ *káya* Body	ဝိညာဏံ *vinyánan* perception	ကာယ *káya* body	သမ္ဖဿော *samphasso* impression
မန *mana* Mind	ဝိညာဏံ *vinyánan* perception	မန *mana* mind	သမ္ဖဿော *samphasso* impression"

Mind, according to Gaudama's system, holds the place of a sixth sense, and no more of immortality is awarded it than the body. Both are put in the same category.

ဧဝံပဿံ ဘိက္ခဝေ　　　　　သုတဝါ အရိယ သာဝကော
evan passan bhikkhave　　　　　*sutavá ariya sávako*

"Thus Mendicants! the sanctified disciple seeing, having heard,

စက္ခုသ္မိံ ပိ နိဗ္ဗိန္ဒတိ　　　　　ရူပေသု ပိ နိဗ္ဗိန္ဒတိ
chakkhusmin pi nibbindati　　　　　*rúpasu pi nibbindati*

puts restraint on the eye,　　　　　and he puts restraint on forms,

စက္ခု ဝိညာဏေ ပိ နိဗ္ဗိန္ဒတိ　　　　　စက္ခု သမ္ဖဿေ ပိ နိဗ္ဗိန္ဒတိ
chakkhu vinyáne pi nibbindati　　　　　*chakkhu samphasse pi nibbindati*

and he puts restraint on perception, and he puts restraint on visual

ယမိဒံစက္ခုသမ္ဖဿပစ္စယာ *yamidan chakkhu samphassa pachchayá*

impressions, and the effects of visual impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the ear, and he puts restraint on sounds, and he puts restraint on hearing, and he puts restraint on auricular impressions, and the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the nose, and he puts restraint on odours, and he puts restraint on smelling, and he puts restraint on odoriferous impressions, and the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the tongue, and he puts restraint on objects of taste, and he puts restraint on taste, and he puts restraint on impressions of taste, and the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the body, and he puts restraint on tangible objects, and he puts restraint on feeling, and he puts restraint on tangible impressions, and the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the mind, and he puts restraint on objects of thought, and he puts restraint on thinking, and he puts restraint on mental impressions, and the effects of mental

impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

နိဗ္ဗိန္ဒံ ဝိရဇ္ဇတိ ဝိရာဂါ ဝိမုစ္စတိ

nibbindan virajjati *virágá vimuchchti*

"Having put on restraint, he is exempt from desire; he is liberated

ဝိမုတ္တသ္မိံ· ဝိမုတ္တမိတိ ဉာဏံ ဟောတိ

vimuttusmin vimuttamiti *nyanan hoti*

through absence from passion. 'Into liberation,' he is liber-

ခီဏာ ဇာတိ ဝုသိတံ ဗြဟ္မစရိယံ

khiná játi *vusitan brahmachariyan*

ated. There is knowledge. Birth is exhausted, religious duty is

ကတံ ကရဏီယံ အပရံ နတ္ထိ

kathan karaniyan *áparan natthi*

finished. That which ought to be done, has been done. Other things there are none."

Passan, "seeing," pres. part. sing. nom. case of the root *disa*, agreeing with the noun following, § 178, 207. *Sutavá*, "having heard," active past part. of the root *su*, § 178. *Nibbindati*, "he puts restraint on," 3rd. pers. sing. of the root *vida*, 2nd. conj. with the preposition *ni*, § 189. The *v* is changen to *b* by § 27, and the *b* is doubled by § 75 This form of the verb is defined in Sanskrit "To consider, to reason." This illustrates the difference in the signification of the same root in Pali and Sanskrit.

Virajjati, "he is exempt from desire," 3rd. pers. sing. of the root *ranya* with the preposition *vi*, 3rd. conj. § 193. In Sanskrit the root in the corresponding conjugatiou signifies only "to dye," and when *vi* is prefixed, "to be averse to dislike," but in Pali, it signifies exemption from both likes and dislikes. *Virágá*, "absence from passion," noun 1st. decl. masc. abl. case, but irregular § 89.

Vimuchchati, "he is liberated," 3rd, pers. sing. of root *mucha* with prep. *vi* prefixed, 3rd conj. § 193. *Vusitan.* is finished," pass. past part. neut. sing. of the root *vusi* § 226. (*a.*) *Karaniyan*, "that which ought to be done," future pass. part. made by *aniya*, of the root *kara* § 235 (*c.*) *Katan*, "has been done," pass. past part. neut. gender of the root *kara*, § 197.

For translations of this famous sermon from the Burmese, see A. O. Journal Vol III page 56, and Bigandet's Life of Gaudama.

Asoka and Antiochus.

§ 303. The following inscription in which the name of Antiochus occurs, is given as a specimen of what Pali was in the third century before the Christian era. There are a few irregularities for which it is not easy to account, but the marvel is that there are not more. Pali has not changed as much in two thousand years as English has in two or three hundred.

𑀲𑀯𑀢 𑀯𑀺𑀚𑀺𑀢𑀫𑁆𑀳𑀺 𑀤𑁂𑀯𑀸𑀦𑀁𑀧𑀺𑀬𑀲 𑀧𑀺𑀬𑀤𑀲𑀺𑀦𑁄 𑀭𑀸𑀜𑁄

သဝတ ဝိဇိတမှိ ဒေဝါနံပိယသ ပိယဒသိနော ရညော

savata vijitehmi devánanpiyasa piyadasino rányo

𑀏𑀯𑀫𑀧𑀺𑀧𑀘𑀁𑀢𑁂𑀲𑀼 𑀬𑀣𑀸 𑀘𑁄𑀟𑀸 𑀧𑀸𑀟𑀸 𑀲𑀢𑀺𑀬𑀧𑀼𑀢𑁄

ဧဝမ်ပိပစံတေသု ယထာ စောဍါ ပါဍါ သတိယပုတော

evam apipachantesu yathá choḍá páḍá satiyaputo

𑀓𑁂𑀢𑀮𑀧𑀼𑀢𑁄 𑀆 𑀢𑀁𑀩𑀧𑀁𑀡𑀻 𑀅𑀁𑀢𑀺𑀬𑀓𑁄 𑀬𑁄𑀦 𑀭𑀸𑀚

ကေတလပုတော အာ တံဗပံဏီ အံတိယကော ယောန ရာဇ

ketalaputo á tanbapanní antiyako yona rája

𑀬𑁂 𑀯𑀸 𑀧𑀺 𑀢𑀲 𑀅𑀁𑀢𑀺𑀬𑀓𑀲 𑀲𑀸𑀫𑀁𑀢 𑀭𑀸𑀚𑀸𑀦𑁄

ယေ ဝါ ပိ တသ အံတိယကသ သာမံတာ ရာဇာနော

ye vá pi tasa antiyakasa sámanta rajáno

𑀲𑀯𑀢 𑀤𑁂𑀯𑀸𑀦𑀁𑀧𑀺𑀬𑀲 𑀧𑀺𑀬𑀤𑀲𑀺𑀦𑁄 𑀭𑀸𑀜𑁄

သဝတ ဒေဝါနံပိယသ ပိယဒသိနော ရညော

savata devánanpiyasa piyadasino ranyo

𑀤𑁆𑀯𑁂 𑀘𑀺𑀓𑀺𑀙 𑀓𑀢 𑀫𑀦𑀼𑀲 𑀘𑀺𑀓𑀺𑀙 𑀘 𑀧𑀲𑀼 𑀘𑀺𑀓𑀺𑀙 𑀘

ဒွေ စိကိစ္ဆာ ကတာ မနုသ စိကိစ္ဆာ စ ပသု စိကိစ္ဆာ စ

dwe chikichhá katá manusa chikichhá cha pasu chikichhá cha

𑀑𑀲𑀥𑀸𑀦𑀺 𑀘 𑀬𑀸𑀦𑀺 𑀫𑀦𑀼𑀲𑁄𑀧𑀕𑀸𑀦𑀺 𑀘 𑀧𑀲𑁄

ဩသဓာနိ စ ယာနိ မနုသောပဂါနိ, စ ပသော

osadháni cha yani manusopagáni cha paso

𑀧𑀕𑀸𑀦𑀺 𑀬𑀢𑀬𑀢 𑀦𑀸𑀲𑁆𑀢𑀺 𑀲𑀯𑀢 𑀳𑀸𑀭𑀧𑀺𑀢𑀸𑀦𑀺 𑀘
ပဂါနိ ယတယတ နါတ္ထိ သဝတ ဟာရာပိတာနိ စ
págáni yata yata násti savata hárápitáni cha

𑀭𑁄𑀧𑀸𑀧𑀺𑀢𑀸𑀦𑀺 𑀘
ရောပါပိတါနိ စ
ropápitáni cha

𑀫𑀽𑀮𑀸𑀦𑀺 𑀘 𑀨𑀮𑀸𑀦𑀺 𑀘 𑀬𑀢𑀬𑀢 𑀦𑀸𑀲𑁆𑀢𑀺 𑀲𑀯𑀢
မူလာနိ စ ဖလာနိ စ ယတယတ နါတ္ထိ သဝတ
múláni cha phaláni cha yata yata násti savata

𑀳𑀸𑀭𑀧𑀺𑀢𑀸𑀦𑀺 𑀘 𑀭𑁄𑀧𑀧𑀺𑀢𑀸𑀦𑀺 𑀘
ဟါရါပိတါနိ စ ရောပါပိတာနိ စ
hárápitáni cha ropápitáni cha

𑀧𑀣𑁂𑀲𑀼 𑀓𑀽𑀧𑀸 𑀘 𑀔𑀦𑀸𑀧𑀺𑀢𑀸 𑀯𑀙𑀸 𑀘 𑀭𑁄𑀧𑀸𑀧𑀺𑀢𑀸𑀦𑀺
ပထေသု ကူပါ စ ခါနာပိတာ ဝဆါ စ ရောပါပိတာနိ
pathesu kúpá cha khanápitá vachhá cha ropápitáni

𑀧𑀭𑀺𑀪𑁄𑀕𑀸𑀬 𑀧𑀲𑀼 𑀫𑀦𑀼𑀲𑀸𑀦𑀁
ပရိဘောဂါယ ပသု မနုသာနံ
paribogáya pasu manusánan

Savata, "everywhere," adv. § 238. The double letters of the books are single on the inscription. *Vijitehmi*, "in the conquered," pass. past part. of the root *ji* with the preposition *vi*, sing. locative case, agreeing with a noun masculine or neuter understood, § 89. *Devánan*, "of the Devas," noun 1st. decl. masc. plur. gen. case, § 89. *Piyasa*, "beloved of," adj. masc. gen. case, agreeing with the noun following. The genitive case is marked by *sa* instead of *ssa* in the books, but Kachchayano gives *sa* for the original form of the genitive singular, § 84. *Piyadasino*, noun 1st decl. sing. gen. case, § 91. In the books this name instead of *Piyadasi*, as here, is written *Píyádasa*, § 296. *Rányo*, "of king," noun irr. sing. gen. case, § 108. *Evama*, "so," adv. from *evan*, the anuswara

becomes *m* before *a*, according to § 81. *Api*, "also," conj. § 242. *Pachantesu*, "in the barbarian countries," noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: "Also even in the bordering countries, not as Prinsep proposes, 'as well as the parts occupied by the faithful." Still there is no reason to question the rendering given above. The word found in books is *pachchanta*, which by the regular mode of transliteration into the inscription character, making the double letters single, would be precisely the word as found on the stone; and it is defined, in the native Pali vocabularies, "Country of milakkhu," the Sanskrit *Mlechcha*, "barbarian," *Yathá*, "as," adv. § 238. *A*, "to," § 240.

Tanbapanni, "Ceylon." There can be no reasonable doubt of the identity of Ceylon, and since it is said, "As far as Ceylon," the places previously mentioned were probably between the writer and Ceylon, and *Choda* must be Coromandel, and *Ketala*, or *Kerala*, Malabar. *Antiyako*, "Antiochus," a Greek prince, standing apparently for the Yona country, and hence is in the nominative case, like the nouns which precede. *Ye*, "those who," rel. pron. masc. plur. nom. case. § 126, agreeing with *rajáno*. *Tasa*, "of that," dem. pron. masc. sing. gen. case, § 122, agreeing with *antiyakasa*.

Chikichhá, "medical practices," noun 2st. decl. plur. nom. case. Prof Wilson wrote: "The term, chikíchha, is said by Mr. Prinsep to be the Pali form of, chikitsa, the application of remedies, but this is questionable. It would rather be, chikichha, with a short, not a long i; but in fact, the Pali form as it appears in vocabularies is. tikichhá or tikichichhá. The word is more probably the Prakrit form of, chikírsha, the wish or will to do: and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men". This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root *Ki*, taking optionally for its reduplication, *ti*, or *chi*. § 204, 272. *Katá*, "have been made," pass. past part. of the root *kara*, plur. nom. case, agreeing with *chikichhá*. § 197, 110.

Osadháni, "medicines," noun 1st. decl. neut. plur: § 90. Prof. Wilson wrote: "Mendicaments cannot be meant by osadháni. It is not in fact the Pali form of, aushadha, a mendicament, but, oshadhi, a deciduous plant" It is fatal to *oshadhi* that it is feminine, while *osadháni* is neuter, agreeing with *osatam* of the books, and since *t*, and *dh* are sometimes interchanged, § 22, the words are clearly identical, and Prinsep is correct. *Háráp itani*, "have been carried" pass. past part. of the root *hara*, causative, neut. plur. nom. case. Prof. Wilson wrote: "This term is of an unusual form, and doubtful purport." It is the usual form in the Pali books, where it signifies, as here, "to carry." Further analysis is unnecessary, because the signification of the other words are not questioned.

Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Coromandel, Pada, Satiyaputa, Malabar, even as far as Ceylon, the Yona King Antiochus, and the monarch chieftains of that Antiochus,

Everywhere the two medical practices of king Piyadasi, beloved of the devas, have been made, the medical practice for men, and the medical practice for beasts.

And wherever there were no medicines suitable for men, and suitable for beasts, thither they have been carried, and planted.

And wherever there were no roots and fruits, thither they have been carried, and planted.

And wells have been dug on the roads, and trees have been planted, for the enjoyment of man, and beast.

Professor H. H. Wilson's Translation.

"In all the subjugated (territories) of the King Priyadasi, the beloved of the gods, and also in the bordering countries, as (Choda), Palaya, (or Paraya,) Satyaputra, Keralaputra, Tambapani, (it is proclaimed,) and Antiochus by name, the Yona (or Yavana) Raja, and those princes who are near to, (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by Priyadasi: one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals, wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the roads) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men."

Mr. Prinsep's Translation.

"Everywhere within the conquered province of rája Piyadasi the beloved of the Gods, as well as in the parts occupied by the faithful, such as *Chola*, *Pida*, *Satiyaputra*, and *Ketalaputra*, even as far as *Tambapanní* (Ceylon); and moreover within the dominions of Antiochus, the Greek, (of which Antiochus's generals are the rulers,) —everywhere the heaven-beloved raja Piyadasi's double system of medical aid is established;—both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is not (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."

INDEX AND VOCABULARY.

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အန္တိက	*antika,*	**near**	70
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အပ	*apa,*	**off, from, away**	137
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အယ	*aya,*	to **go**; **iron**	146
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အရဟ	*araha,*	to be **worthy**	162
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ဣတိ ဣတ္ထံ	*iti, ithan,*	thus, so	136

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ဥပ္ပါဒါန	*uppádána*	**attachment**	169
ဥဘယ	*ubhaya*	**both**	23
ဥရ	*ura*	**breast**	164
ဥသဘ	*usabha*	a measure	25
ဥသိရ	*usira*	a root of **khus-khus**	25

ဧ *E*

ဧက	*eka*	**one**	46
ဧကဒါ	*ekadá*	**at one time**	135
ဧတ	*eta*	**this, that**	50
ဧဒီ	*edí*	**like that**	
ဧလာ	*elá*	**cardamom,**	18
ဧဝံ	*evan,*	**as, when**	138
ဧသ	*esa*	to **wish**	127

ဩ *O*

ဩ အဝ	*o,* for *ava*	**away**	137
ဩက	*oka*	**speaking**	142
ဩမက	*omaka*	**inferior**	27
ဩရသ	*orasa*	**best, son**	23

က *K*

K is often interchanged with *g*, page 19, and sometimes with *ch*, page 139. *Kkh* often corresponds to क्ष ksh in Sanskrit.

ကညာ	*kanyá*	**a virgin**	37
ကဏ	*kaṉa*	**small**	70
ကဏှ	*kahṉa,*	**black**	155
ကတရ	*katara*	**which?**	80
ကတ္တု	*kattu*	**a doer**	64
ကထ	*katha*	**speak,**	140
ကထာနံ	*kathánan*	**a unit** with 126 ciphers	75
ကန္တရ	*kantara*	**desirable**	30
ကပိ	*kapi*	**an ape**	
ကပ္ပိလဝတ	*kappilavata*	a city on the **Gogra**	
ကမ္မ	*kamma*	**a deed**	66
ကယ	*kaya*	**the body,**	144
ကရ	*kara*	to **do,**	99, 128, 132, 133, 134
ကရဏ	*karaṉa*	**instrument of action**	145
ကရီ *karí* ကရု *karu*		**a doer, an artificer**	149
ကလိင်္ဂ	*kaligṅga*	**Coromandel**	
ကဝ	*kava*	to **paint**	148
ကသ္မိရ	*kasmira*	**Cashmere**	
ကဟာပဏာ	*kahapaṉá*	a coin	19
ကမ	*kama,*	to **desire**	
ကာမိနီ	*kámini,*	**willingly**	136
ကါသိ	*kási*	**Benares**	
ကိ	*ki*	to **buy**	94
ကိံ	*kin*	**who? which? what?**	54
ကိတ *kita* ကစ္ဆ *kachchhá*		**medicine**	140, 109, 113

ကိံနုခေါ	*kinnukho*	**What?**	133
ကိလိသ	*kilisa*	**vicious**	104
ကု	*ku*	**bad**, a particle 145, 152,	135
ကုဇ	*kuja* ကုဓ *kudha*	to be **angry**	93, 145
ကုဋ	*kuṭa*	**summit**	172
ကုဋေ	*kuṭe*	**ten millions**	75
ကုဒ္ဒလ	*kudṭala*	**a hoe**	159
ကုဗ္ဘ	*kubbha*	**a pot**	247
ကုမုဒံ	*kumudan*	**a unit** with 105 ciphers	75
ကုရု	*kuru,*	the vicinity of **Dehli**	
ကုရုရ	*kururá*	the **Osprey**	157
ကုသ	*kusa*	to **shine**	150, 147
ကုသိန္နာရုံ	*kussinnárun*	a city on the **Gandak**	
ကေသ	*kesa*	**hair**	148
ကောစိ	*kochi*	**any**	80
ကောဋိ	*koṭi*	**ten millions**	75
ကောဋိပ္ပကောဋိ	*koṭippakoṭi*	**ten trillions**	75
ကောသဗ္ဘိ	*kosabbhi*	**Kanouj**	
ကောသလ	*kosala*	**Oude**	
ကွ	*kwa*	**Where?**	ii, 80

ခ *Kh*

Occasionally *Kh* is represented in Sanskrit by ksh क्ष

ခဉ္ဇ	*khanyja*	**crooked footed**	161
ခဏ္ဍ	*khaṇḍa*	**a division**	66
ခတ္တိ	*khatti*	**a king, a prince**	66
ခိဍ	*khiḍa*	to **alarm**	131

ခ *Kh*

ခမ	k*hama*	to be **patient**	31
ခမု	k*hamu* ခနု k*hanu*	to **dig**	131
ခီ	k*hi*	to **finish, end**	25, 178
ခုဇ္ဇ	k*hujja*	**crooked backed**	162
ခေါ	k*ho*	**indeed**	32

ဂ *G*

Sometimes *g* is inserted between words, it often represents k in the root, page 19, sometimes j, page 139, and occasionally, *y*, page 140. *G* in Pali often stands for *gr* in Sanskrit.

ဂစ္ဆ	*gachchha*	**go**	91, 124
ဂန္ဓ	*gandha*	**odour**	175
ဂန္ဓာရ	*gandhára*,	**Afghanistan**	
ဂဏှ	*gahṇa*	to **take**	98
ဂန္ဓပ္ပ	*gandhappa*,	**a celestial musician**	171
ဂမု	*gamu*,	**go**	124
ဂရုဋ	*garuṭa* ဂရုဍ *garuḍa*	**a griffon**	160, 171
ဂဝယ	*gavaya*, ဂဝဇ *gavaja*	**the gayal**	20
ဂဟ	*gaha*,	to **take, a house**	32, 66, 131
ဂါမ	*gáma*	**a village**	29
ဂါယတိ	*gáyati* ဂိဏာတိ *giṇáti*	**sings**	103, 111
ဂီ	*gí*	to **sing**	111
ဂုဏ	*guṇa*	**a good attribute**	44, 148
ဂုပ	*gupa*	to **guard**	93
ဂေါ	*go*	**an ox**	42, 158

ဃ *Gh*

Occasionally *gh* is interchanged with *g*, page 124. In Sanskrit it corresponds sometimes to *ghr*.

ဃဋ	*ghaṭa*	to **unite**	ii, 172

ဃဋ	*ghaṭá*		**a water jar**	158
ဃာန	*ghána*		**the nose**	176
ဃာတ	*ghata*	ဟန *hana*	to **kill**	158
ဃေပ္ပ	*gheppa*	ဂဟ *gaha*	to **take**	98
ဃမ	*ghama*		to **go**	124
ဃရ	*ghara*		**a house**	70
ဃသ	*ghasa*		to **eat**	107

စ *Ch*

Sometimes *ch*, is interchanged with *k*, page 139, sometimes with *j*, page 19, and *chchha* may represent *ch*, *ṭ*, *th*, *d*, *bh*, *m*, *s*, or ', page 139, 138, 142. *Chch* in Pali occasionally represents त्य *ty* in Sanskrit, and *chchh* is sometimes k*sh* in Sanskrit.

စ	*cha*		**and**	138
စက္ခု	*chakkhu*		**the eye**	173
စင်္ကမတိ	*changkamati*	ဂမ *gama*	**goes**	108, 1[illegible]4
စဇ	*chaja*		to **abandon**	130
စလ	*chala*		to **shake**	114
စတု	*chatu*		**four**	47, 71, 76
စန္ဒိမာ	*chandimá*		**the moon**	170
စရ	*chara*		to **observe**	144
စရဏ	*charaṇa*		**the foot**	172
စာပ	*chápa*		**a bow**	143
စိ	*chi*		to **assemble**	104
စိကိစ္ဆတိ	*chikichchhati*		**practises medicine**	113
စိရံ	*chíran*		**a long time**	135
စုဗ	*chuba*		to **kiss**	154
စုရ	*chura*		to **steal**	102, 152
စောရ	*chora*		**a thief**	152

ဆ Chh

ဆ	*chha*	**six**	71
ဆဒ	*chhada*	to **cover**	140
ဆိဒ	*chhida*	to **cut**	112, 131, 95

ဇ J

Sometimes *j* is represented by *g*, page 149, by *gng*, by *tti*, by *th*, page 140, and occasionally it represents *g*, *gh*, page 113, *d,dh*, page 140, 183, *y*, page 20, *s*, page 141, and *h*, page 113.

ဇတိ	*jati*	**birth**	170, 29
ဇန	*jana*	**bear, be born**	134
ဇရ	*jara*	**old, age**	126, 174
ဇာလ	*jála*	**a net**	143
ဇလနိဓိ	*jalanidhi*	**ocean**	25
ဇာ	*já*	**knows**	125
ဇာဂရ	*jagara*	to **awaken**	103
ဇာယိ	*jáyi*	**meditating**	170
ဇိ	*ji*	to **conquer**	134, 19
ဇိဏ္ဏ	*jinna*	**old**	70, 132
ဇိရ	*jira*	to **grow old**	126
ဇိဝှါ	*jihvá*	**tongue**	176
ဇုတ	*juta*	to **shine**	106

ဈ Jh

Jh sometimes represents *dh*, page 59, 91.

ဈာန	*jhána*	**miraculous power**	31
ဈသ	*jhasa*	**a fish**	
ဈလ္လိကာ	*jhalliká*	**a cricket**	

ဉ *Ny*

ဉ *Ny*

ဉာ	*nyá*	to **know**	134, 125, 145, 178

ဌ *Ṭh*

Occasionally *ṭh*, is interchanged with *th*, page 18, and sometimes with *dh*, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by *dh*.

ဌာ	*ṭhá*	to **place, stand**	91, 103

ဍ Ḍ

ဍဟ	*ḍaha*	to **burn**	131

တ *T*

T is sometimes inserted between words, page 28, sometimes it is interchanged with *dh*, page 19, sometimes it is changed to *chch*, page 140, and occasionally it represents j, page, 140, and *n*, page 141. *Tt* usually corresponds to *rt* in Sanskrit.

တက္ကသိလ	*takkasila*	**Taxilla**	
တစ္ဆ	*tachchha*	to **hew**	159
တဏှာ	*tahṇá*	**concupiscience**	165
တတ္တ *tatta*	တတြ *tatra*	**there**	135
တတိယ	*tatiya*	**third**	76
တထ	*tatha*	**thus, besides**	135, 23
တဒါ	*tadá*	**then**	139
တပ	*tapa*	to **burn**	130, 174
တပသ	*tapasa*	**asceticism**	161
တဖ	*tapha*	to **please**	170
တမ္ဗပဏိ	*tampapani*	**Ceylon**	11

တရ	*tara*	to **cross, descend**	132
တဟံ	*tahan* တဟိံ *tahin*	**there**	136
တာလီသ	*tálísa*	**forty**	73
တယော	*tayo* တြိ *tri* တိ *ti*	**three**	46, 71
တိရ	*tira*	**beyond**	154
တိလ	*tila*	**sesamum**	143
တိသ	*tisa*	**thirty**	72
တု	*tu*	**but**	138
တုဒ	*tuda*	to **pain**	140
တုဏ္ဍ	*tuṇḍa*	**a snout**	147
တုရဂ	*ṭuraga*	**a horse**	142
တေဇ	*teja*	**a light**	170
တွံ	*twan* တုမှံ *tuhman*	**thou**	48

ဒ D

D is sometimes inserted between words, page 65. It is occasionally changed to *chchh*, to *jj*, to *t*, and to *tr*, page 140.

ဒဏ္ဍ	*daṇḍa*	**a stick**	149
ဒဏ္ဍီ	*daṇḍí*	**a pilgrim**	35
ဒမု	*damu*	to **tame**	131, 144
ဒရု	*daru*	to **dread**	144
ဒဠ	*dala*	to **shine**	108
ဒဝ	*dava* ဒုယ *duya*	**goes**	104
ဒသ	*dasa*	**ten**	71
ဒုသ	*dusa*	to **be wicked**	145
ဒါ	*dá*	to **give**	91, 127, 32
ဒတ္တ	*datta*	**a sickle**	159
ဒိဝ	*diva*	to **play**	94 96
ဒိဝါ	*divá*	**by day**	136

ဒိသာ	*disa*, **a place,**	to **see, speak**	125, 129, 153
ဒု	*du*	to **pain, ill**	150, 137
ဒုတိယ	*dutiya*	**second**	76
ဒုက္ခ	*dukkha*	**pain**	174
ဒုဟိတိတ	*duhitita*	**a daughter**	65
ဒေဝ	*deva*	**a deva**	13
ဒေဝါနံပိယ	*devánanpíya tissa*	**a king of Ceylon**	ii
ဒေါသ	*dosa*	**at night, sin**	136, 174
ဒွါရ	*dwára*	**a door**	143

ဓ *Dh*

Dh is interchanged with both *th* and *ṭh*, page 19, and is sometimes changed to *jh*, page 91, 59.

ဓည	*dhanya*	**paddy**	31
ဓန	*dhana*	**property**	111, 148
ဓမ	*dhama*	to **discipline**	91
ဓမ္မ	*dhamma*	**law**	144
ဓရ	*dhara*	to **hold**	103
ဓာ	*dhá*	to **bear**	134, 150
ဓိတိတ	*dhítita*	**daughter**	65
ဓာတု	*dhatu*	**a root**	25
ဓေ	*dhe*	to **drink**	150

န *N*

N is sometimes inserted between words, page 28, sometimes it is interchanged with *ṇ*, page 132, and is occasionally changed to *t*, page 141. When the second consonant of a word, it is more often a formative than a radicle.

န *na*, နော *no* နဟိ	*nahi*	**no, not**	136

န *N*

နစ	*nacha* နဋ *naṭa*	to **dance**	130, 140
နာထ	*ṇátha*	**a lord**	161
နဒီ	*nadí*	**a river**	38
နမ	*nama*	to **bow, glory**	108, 162
နရ	*nara*	**a man**	160
နဝ	*nava*	**nine**	71
နဝုတိ	*navuti*	**ninety**	74
နဟုတံ	*nahutan*	**a unit with** 28 **ciphers**	75
နိန္နဟုတံ	*ninnahutan*	**a unit with** 35 **ciphers**	75
နာနာ	*nánú*	**variously**	136
နာဂရ	*nágara*	**a city**	143
နီ	*ni*	to **guide, in**	137, 134
နိရဗ္ဗုဒံ	*nirabpúdan*	**a unit with** 63 **ciphers**	75
နိရိ	*niri*	**hell**	66
နိရောဓ	*nirodha*	**extinction**	163
နိဿ	*nissa*	to **trust in**	145
နိ	*ni*	**without**	137
နေဒ	*neda*	**near**	70

ပ *P*

P is often interchanged with *b*, page 19, and frequently represents *pr* in Sanskrit. Lp in Sanskrit is occasionally *pp* in Pali.

ပ	*pa* प्र *pra*	**before**	137
ပကာရဏ	*pakaraṇa*	**a book**	14
ပဂေ	*page*	**in the morning**	136
ပဂ္ဂယှ	*paggahya*, ဂဟ *gaha*	**taken up**	133
ပစ	*pacha*	**cook**	87, 129

ပစ္ဆ	*pachchha*	to ask	130
ပစ္ဆတော	*pachchhato*	behind	135
ပစ္စယ	*pachchaya*	effect	169
ပဉ္စ	*panycha*	five	47, 71
ပညာသ	*panyása*	fifty	73
ပည	*panya*	wisdom	68
ပဋ	*paṭa*	to surround	147
ပဋ္ဌန	*paṭhana*	prayer	162
ပုဏ္ဍရိကံ	*puṇṭarikan*	a unit with 119 ciphers	75
ပတ	*pata*	to go	158
ပတိ ပဋိ	*pati, paṭi* प्रति	master, back	19, 137
ပထဝီ	*pathaví*	the earth	65
ပဒ	*pada*	to go, a word	81
ပဒိ	*pati*	a foot-path	25
ပဒုမ	*paduma*	a lotus	19
ပဒုမံ	*paduman*	a unit with 112 ciphers	75
ပန	*pana*	to accumulate	
ပဗ္ဗတ	*pappata*	a mountain	110
ပမာဒ	*pamádo*	carelessness	30
ပရက္ကမ	*parakka*	diligence	153
ပရ	*pará*	another	81
ပရာ	*para*	back, excess	137
ပရိ	*pari*	around, very	137, 132
ပရိဒေဝ	*parideva*	lamentation	170
ပရောက္ခာ	*parokkhá*	the perfect tense	82
ပဝရ	*pavara*	excellent	171
ပဟီန	*pahiná*	abandoned	26

ပ *P*

ပါ	*pá*	to **drink, preserve**	134, 13
ပါပ	*pápa*	**wicked, sin**	69
ပါပု	*pápu*	to **obtain**	97, 104
ပါဠိ	*pálí*	**a line**	18, 13, 10
ပါသာဒ	*pásáda*	**a spire, a temple**	154
ပိ *pi* အပိ	*api*	**and**	138
ပိဋ္ဌိ	*piṭhi*	**the back**	161
ပိဏ္ဍ	*piṇṭa*	**a lump, boiled rice**	30
ပိတု	*pitu*	**a father**	41 67
ပိယ	*píya*	**beloved**	ii
ပုတ္တ	*putta*	**a son**	164
ပုန	*puna*	**again**	134
ပုပ္ဖ	*puppha*	**a flower**	31
ပုမာ	*pumá*	**a male**	39, 67
ပုရာတော	*purato*	**before**	135
ပူဇ	*puja*	to **offer**	144
ပူရ	*púra*	**a country,** to **fill**	132
ပူရိသ	*púrisa*	**a man**	34, 158
ပြိစ္ဆာ	*prichchhá*	**scorpio**	16

ဖ *Ph*

Ph is sometimes interchanged with *bh*, page 19.

ဖဂ္ဂုနီ	*phaggune*	**a lunar mansion**	19
ဖရသု	*pharasu*	**an ax**	159
ဖလ	*phala*	to **finish, bear fruit**	91
ဖဿု	*phassu*	to **find, feel**	
ဖောဋ္ဌပ္ပ	*phoṭhappa*	**touch**	175

ဗ *B*

B is often interchanged with *v*, page 19, sometimes with *p*, and occasionally with *bh*, page 112, 131.

ဗဋ	*baṭa*			firm	70
ဗန္ဓု	*bandhu*			a kinsman	68
ဗိန္ဒု	*bindu*			a drop, unit with 49 ciphers	154,75
ဗာရာဏသိ	*baraṇasi*			Benares	
ဗလ	*bala*			strong, strength	68
ဗဟ	*baha*			to obtain	131
ဗုဓ	*budha*	ဗုဇ္ဈ	*bujha*	to know	59, 162, 130, 140
ဗျဂ္ဃ	*byakkha*			a tiger	10
ဗြဝိ	*bravi*			to say	125
ဗြဟ္မ	*brahma*	ဗြဟ္မဏ		a Brahmin	66, 170

ဘ *Bh*

Bh is interchanged with *ph*, page 19, and is changed occasionally to chchh, and *ddh*, page 141.

ဘဂ	*bhaga*			glory	148
ဘဂဝါ	*bhagavá*			a lord	164
ဘဇ	*bhaja*			to enjoy	96
ဘယ	*bhaya*			to fear	152
ဘလဂုနီ	*balaguni*			a lunar mansion	19
ဘဝ	*bhava*	ဘောန္တ	*bhonta*	your Lordship	78
ဘာ	*bhá*			to shine	149
ဘာတု	*bhátu*	ဘာတရ	*bhatara*	a brother	40
ဘာသ	*bhása*			to speak	129
ဘိက္ခု	*bhikkhu*			a priest	36, 65
ဘိဒ	*bhida*			to distribute, divide	103 131

ဘုဇ	*bhuja*	to **eat**	107
ဘုဇဂ	*bhujaga*	**a snake**	142
ဘူ	*bhú*	to **be**	93, 112, 117
ဘူမိ	*bhumi*	**earth**	
ဘော	*bo*	a term of address	188

မ *M*

M is sometimes inserted between words, page 28, and when the second consonant of a root, it is occasionally interchanged with *chchh*, page 141, and *n*, page 131.

မကုဋ	*makuṭá*	**a crest, tiara**	171
မဂ	*maga*	to **go**	147
မဂဓ	*magada*	**Maguda**	143
မင်္ဂလ	*manggala*	**fortunate**	147
မဇ	*maja*	to **squeeze in the hand**	91
မဒ	*máda*	to **madden**	91, 148
မစ္ဆာ	*machchhá*	**intoxication**	148
မဇုတိ	*majuti*	**power**	153
မဇ္ဈမ	*majhama*	**middle**	v
မတ	*mata*	**knowledge**	141
မတိ	*mati*	**wisdom, death**	37, 148
မထ	*matha*	to **nourish, box**	92, 140
မဓုရ	*madhúra*	**Madura on the Jumna**	165
မန	*mana*	to **mind, know**	148
မတ္တိ	*matti*	**knowledge**	148
မုနိ	*muni*	**an ascetic**	148
မနု	*manu*	to **know, think**	134, 148
မနုဇ	*manuja*	**man**	171

မယူရ	*mayúra*	a peacock	143
မရ	*mara*	to die	141, 148
မရဏ	*maruṇa*	death	174
မလ္လ	*malla*	a boxer	140
မသ	*masa*	to weigh	147
မနုဿ	*manussa*	man	148, 150
မသူရ	*masura*	a pea	147
မဟ	*maha*	to worship	92
မဟာ	*mahá*	great	152
မဟာကထာနံ	*mahákathánan*	a unit with 133 ciphers	75
မဟိံသ	*mahinsa*	a buffalo	143
မဟုံ	*mahun*	often	167
မာ	*má* prohibitive particle	to love, measure	91, 136
မာတု	*mátu*	a mother	41, 67
မာန	*mána*	to love, respect	67
မာရ	*mara*	death, Kama	160
မာလ	*mála*	a flower	147
မာသ	*mása*	a month	161
မိဒ	*mida* မေတ္တိ *metti*	love	140
မုစ	*mucha*	to free	103, 178
မုဒ	*muda*	to enjoy	93
မုဓာ	*mudhá*	in vain	136
မုသ	*musa*	to break	147
မူလ	*múla*	a root	25
မေဓ	*medha*	understanding	69
မောဟ	*moha*	folly	174, 132
မောက္ခ	*mokkha*	to loose, free	
မံသ	*mansa*	flesh	

ယ Y

Y is sometimes inserted between words, page 29, it is sometimes interchanged with *j*, page 20, when the last of a compound character, it often represents *i*, page 24, exceptionally it is changed to *i* page 92, occasionally it stands for *h*, in the root, and when added in conjugation is most usually changed to the preceding consonant, thus doubling it, page 91, 133.

ယ	*ya*		who, which, what	53
ယက္ခ	*yakkha*	ရက္ခ	a beloo	161
ယဇ	*yaja*		to worship	92
ယတ္တ	*yatta*	ယတြ *yatra*	where	135
ယတော	*yato*		wherefore	138
ယထာ	*yathá*		as	29, 135, 154
ယဒါ	*yadá*		when	135
ယဒိ	*yadi*		if, when	138
ယမု	*yamu*		to restrain	127
ယာစ	*yácha*		ask	129
ယာဝ	*yáva*		as much as	135, 154
ယုဇ	*yuja*		to join, unite	139, 93, 130
ယုမုန	*yumuna*		the Jumna	
ယောဇန	*yojana*		a yuzena	158

ရ *R*

R is sometimes inserted between words, page 29, when the second radical of a root, it is changed occasionally to *t*, *tt*, or *mm*, page 141, it is sometimes interchanged with *l* page 20, and is occasionally rejected before the termination of the passive past participle, page 131, 142.

ရက္ခ	*rakkha*	to guard	129
ရုစ	*rucha*	to shine	93

ရဇ	*raja*	to **possess passion**	178
ရဋ္ဌ	*ratha*	**desiring**	140
ရတ္တိ	*ratti*	**night**	170
ရထ	*ratha*	**a carriage**	147
ရမု	*ramu*	to **enjoy**	129, 166
ရဝိဟံသ	*ravíhansa*	**a sun-duck**	157
ရသ	*rasa*	**taste**	175
ရာဂ	*rága*	**passion, rage**	174
ရါဇာ	*rájá*	**a king**	42, 66
ရိ	*ri*	to **injure**	177
ရာဇဂြိဟ	*rajágriha*	**Rajagriha in Maguda**	
ရိစ	*richa*	to **destroy**	139
ရိတေ	*rite*	**without**	138
ရုဇ	*ruja*	to **be sick**	142
ရုဓ	*rudha*	to **hinder, obstruct**	95,131
ရုပ	*rupa*	to **confuse**	104
ရူစိမာ	*rúchimá*	**lustre**	68
ရူပ	*rupa*	to **form, an image**	34, 67, 161
ရေဏု	*renu*	**dust**	149

လ *L*

L is sometimes inserted between words, page 29, occasionally it is interchanged with *r*, page 20, and when the last consonant of a word, it sometimes represents the participial *t*, page 131.

လက္ခ	*lakkha*	to **mark, notice**	161
လက္ခံ	*lakkhan*	**a lack**	75
လဘ	*labha*	to **obtain**	91
လာဝက	*lávaka*	**a reaper**	143
လိက္ခ	*likkha*	to **write**	

လိပ	*lipa*	to **smear**	130
လု	*lu*	to **cut, reap**	143
လောက	*loka*	**the world**	153
လောဟိတ	*lohita*	**red**	152

ဝ *V*

V is sometimes inserted between words, page 29, it is often changed to *b*, page 19, when a second radicle it is occasionally changed to *tt*, page 141, when the last consonant in a verb, it often represents *u*, in the root, page 93, and when the last of a compound letter, it is often *u*, changed in Permutation, page 26.

ဝက္ခ	*vakkha*	to **say**	126
ဝဃာန	*vagháná*	**a porch**	22
ဝစ	*vacha*	to **speak**	91, 126, 142
ဝစန	*vachana* ဝစသ *vachasa*	**a word**	78, 144
ဝစ္ဆ	*vachchhá*	**dwelling**	141
ဝတ္တ	*vatta*	**a garment**	141
ဝဒ	*vada*	to **speak**	144
ဝန္ဒ	*vanda*	to **worship**	132, 146
ဝဓူ	*vadhú*	**a daughter in law**	38
ဝမ	*vama* ဝမု *vamu*	to **vomit**	131, 142
ဝရ	*vara*	to **preserve**	141
ဝရံ	*varan*	**better**	70
ဝသ	*vasa*	to **dwell, live,**	130, 141, 160
ဝဟ	*vaha*	to **flow**	92
ဝါ	*vá*	to **go, blow, or**	138, 145
ဝါတ	*váta*	**wind**	143
ဝါသိ	*vási*	**an ax**	159
ဝိ	*vi*	a particle, **ex-dis-un**	137

ဝိဇ္ဇာ	*vijjá*			**knowledge**	160
ဝိညာဏ်	*vinyána*			**knowledge**	173
ဝိဒ	*vida*			to **know**	104, 140, 147
ဝိန	*vina*			to **instruct**	143, 145
ဝိနယ	*vinaya*			**the Viniya**	145
ဝိနာ	*viná*			**besides**	138
ဝိဘမု	*vibhamu*			to **turn**	131
ဝိမံသ	*vimansa*			to **investigate**	114
ဝိမုခ	*vimukha*			**an ugly face**	152
ဝိမုတ္တ	*vimutta*	မုစ	*mucha*	to **liberate**	103, 176
ဝိရာဂ	*virága*	ဝိရဇ္ဇ	*virajja*	**unpassioned**	178
ဝိဝိစ	*vivicha*			to **be solitary**	133
ဝိသ	*visa*			**pre-eminent**	69
ဝိသရ	*visara*			to **go**	131
ဝိဟိ	*vihi*			**paddy**	159
ဝိဟိတ	*vihita*			**adjudged**	26
ဝီသ	*vísa*			**twenty**	72
ဝုတ္တိ	*vutti*			**a commentary**	24
ဝုဍ္ဎိ	*vúddhi*			**increase**	iv
ဝုဓ	*vudha*	ဝုဍ	*vuḍa*	to **increase**	91, 141
ဝုသ	*vusa*			**be done, finished**	178, 128
ဝုဟ	*vuha*			to **increase, grow**	92
ဝေ	*ve*			to **go, certainly**	136, 149
ဝေဏု	*veṇu*			**a bamboo**	149
ဝေဒ	*veda*			**the Veda**	147
ဝေသာလိ	*vesáli*			**a city on the Gandak**	
ဝေဒနာ	*vedaná*			**sensation**	169

သ S

S when the second radical, is occasionally changed to *ch-chh*, to *jjh*, and *ḍh*, page 141

သ	*sa* သာ *sá* တံ *tan* နံ *nan*	he, she, it	49
သက	*saka*	to be able, own	91, 79
သကဋ	*sakaṭa*	Oude	10, 17
သခိ	*sakhi* သခါ *sakhá*	a friend	66, 42
သင်္ချ	*sangkhya*	a number	23
သင်္ခါရ	*sangkhára*	existance	170
သစ္စ	*sachcha*	truth	140
သဉ္စ	*sanycha*	to quiet	140
သဇ္ဇန	*sajjana*	the virtuous	92
သဋ	*saṭa*	to manifest	169
သဋ္ဌိ	*saṭhi*	sixty	73
သတ	*sata*	to be true	140
သတံ	*satan*	one hundred	75
သဟဿံ	*sahassan*	a thousand	75
သတတံ	*satatán* သနာ *saná*	perpetually	136
သတ္တ	*satta*	seven	71
သတ္တာ	*sattá*	a teacher	156
သတ္တတိ	*sattati* သတ္တရိ *sattari*	seventy	74
သဒ္ဒ	*sadda*	sound, word	156
သဒ္ဓါ	*saddhá*	faith	22
သန္တ	*santa*	peace	111
သနဒ္ဒ	*sanadda*	modesty	170
သဗ္ပ	*sabpa* သဗ္ဗ *sabba*	all, every	43, 135
သမဏ	*samaṇa*	a Buddhist priest	153
သမ္ဖဿ	*samphassa*	impression	173

သညာ	*sanya*	perception	
သတိ	*sati*	circumspection, caution	
သဒ္ဓိံ	*saddhin*	with	138
သမာ	*sammá*	near	136
သမ္မာ	*samma*	well, good, complete	162
သမု	*samu*	to quiet	131
သမုဒ္ဒ	*samuddha*	the ocean	110
သယံ	*sayan*	own	79
သရ	*sara*	to remember, a vowel	131
သရီရ	*sarira*	the body	
သလ	*sala*	to enter, go	
သလ္လ	*salla*	an arrow	20
သသ	*sasa*	a hare	10
သဟ	*saha* သမုံ *suman*	with	138
သံ	*san*	with	137, 139
သံခိတ	*sankhita*	abridgment, epitome	vi
သံဃ	*sangha*	a church, assembly	23
သံသာရ	*sansára*	world-misery	152
သာခ	*sákha*	a branch	132
သာဒိ	*sádi*	equal to it, like	149
သာမိ	*sámi*	a master, lord	
သာဓု	*sádhu* သာဟု *sáhu*	yes, good	26, 136
သာဎ	*sádha*	firm	
သာဝတ္ထိ	*sávatti*	Ayodhya	136
သာမာ	*sámá*	golden	70
သာသ	*sása*	to teach, mustard	29
သိ	*si*	to sleep	129

48

သိစ	*sicha*	to pour	130
သိဿ	*sissa*	a disciple	iv
သိဟဠ	*síhala*	Ceylon	
သု	*su*	to hear, praise, well	137, 156
သုဏာတိ	*sunáti*	he hears, praises	
သုကတံ	*sukatan*	doing well, merit	24
သုဂန္ဓ	*sugandha*	good smell	
သုခ	*sukha*	happiness	32, 163
သုဂုပ	*sugupa*	to hide	130
သုဏ	*suna*	a dog	10
သုစ	*sucha*	to grieve	142
သုနခ	*sunakha*	a dog	132
သုတ္တ	*sutta*	an aphorism	iv
သုပ	*supa*	to sleep	130
သုပဝ	*supava*	a monkey	10
သုဘ	*subha*	to gore	96
သုဝ	*suva*	to injure	141
သုဝဏ္ဏ	*suvanna*	gold	146, 161
သုဝဏ္ဏ ဘုမိ	*suvanna bhúmi*	Thatung, Pegu	
သုရ *súra* အသုရ	*asura*	angel, fallen angel	171
သေတ	*seta*	white	
သော	*so*	six	71
သောက	*soka*	grieving	142
သောကရ	*sokara*	hog	143
သောကန္ဓိကံ	*sokandhikan*	a unit with 91, ciphers	75
သောတ	*sota*	the ear	22, 175
သောဠသ	*solasa*	sixteen	15, 72

S.

ဟ *H*

H in the formation of words is sometimes changed to *chchh*, and occasionally to *y*, page 141, and in reduplication to *j*, page 113.

ဟတ္ထိ	*hatti*	an elephant	65
ဟန ဃာတ	*hana* *ghata*	to kill	129, 134, 149
ဟန္ဒ	*handa*	now	136
ဟရ	*hara*	to carry	80, 107
ဟသ	*hasa*	to rejoice	129
ဟာ	*há*	to reject	146
ဟိယတိ	*hiyati*	is rejected	26, 92
ဟိ	*hi*	to go, if, certainly	136
ဟိတံ	*hitan*	fit, proper	
ဟိမဝါ	*himavá*	frost and snow	68
ဟိံသ	*hinsa*	to injure, kill	104
ဟု	*hu*	to be, sacrifice	121, 145
ဇုဟောတိ	*juhote*	he offers	
ဇုဟွတိ	*juhwati*	he offers	131
ဟုဝတိ	*huvati*	he offers	
ဟေတု	*hetu*	a cause	150
ဟေဝံ	*hevan*	thus	620, 13

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